

Ba-Bapu 150th Year Celebrations - Book Series

Mahatma Gandhi and his **FOREIGN ASSOCIATES**

Kannada by : K.S. Narayana Swamy

English version by: Dr. N. Gopalakrishna



Ba & Bapu 150th Celebrations



Literature Series



Mahatma Gandhi And His Foreign Associates

Kannada by K.S. Narayana Swamy

English Translation by Dr. N. Gopalakrishna

Karnataka Gandhi Smaraka Nidhi

Gandhi Bhavana, Kumarapark East, Bengaluru - 560001
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Mahatma Gandhi and his

Foreign Associates:

Portraits of some foreign associates
of Mahatma Gandhi.

Author (Kannada) : Sri K.S. Narayana Swamy

English Translation : Dr. N. Gopalakrishna

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Tribute to
Esther Fearing
Mahatma Gandhiji's Foreign disciple



There are two days in the year that
we can not do anything, yesterday and
tomorrow

- Mahatma Gandhi

Foreward

To propagate, publish, and disseminate the thoughts and principles of Gandhiji's through his literature is a very important activity that the Karnataka Gandhi Smaraka Nidhi has undertaken to observe meaningfully the 150th anniversary of Kasturba and Gandhiji. I am glad that on this occasion, we are able to publish the book "Mahatma Gandhi and his Foreign associates" related to the foreign followers of Gandhiji.

While writing the book, "Mahatma Gandhi and his Foreign Associates", Sri K.S. Narayanaswamy wrote about Satyagraha, the life and experiments, of Gandhiji transformation of the lives of foreign brethren who participated in it, inspired everyone, and he would dedicate this book to the Kannadigas (originally written in Kannada) with a hope that this association would gigantically to grow to be an ideal global society. His aspiration was realised as hundreds of foreigners actually involved in Indian freedom struggle and immensely contributed in the field of literature, art and social field. In this regard, we can remember the contribution of William Digby, Lord Metcalf, A O Hume, Dr. Anne Besant, Parsi Rustum, Maulana Mohammed Ali, Dada Bhai Navroji, Miss Mary Cheslim and others.

C.N. Mangala, who wrote the preface to this book, said that this book embodied in a simple, beautiful and powerful style of Sri Narayanaswamy, unfolds the lives of everyone in the form of words and has eloquently brought out the true vision of Gandhiji to

the reader. Beginning with Henry and Millie Graham Pollock of South Africa along with the portrayal of lives of seven foreigners who lived with Gandhi , the book narrates about the lives of Madeline Slade, Romaine Rolland, C.F. Andrews, Albert West, Joseph Dock, Charlie Chaplin, Pastor Reverend Hales Holmes, Richard Gregg, Katherine Hillman, Sicilia, the messenger of peace of France, Dianne Dolchi and Reverend Ralf Richard Khaitan of US.

Whoever reads or comes to know about this book would definitely be inspired to alleviate the pain of the distressed people. All of us are impressed by the fact these foreign associates of Gandhiji are like the bright stars shining in the sky. We are indebted to K.S. Narayanaswamy, the former secretary of Gandhi Bhavan, to have introduced to us all these great personalities. K S Narayanaswamy, a noted litterateur in Kannada, has written very relevant and valuable books such as Nanna Adarsha Grama, Gandhi and Tolstoy, Satyanveshikana Chaitrayatre, Nanna Kanasina Swarajya and Samarada Mailigallu Matthu Viswajyothigalu and such other ever valuable literary gems. The english Translation of this book is done by Dr. N. Gopalakrishna and I am very much thankful to him.

I like to convey my heartfelt thanks to Smt. Indira Krishnappa, honorary Secretary, Gandhi Bhavan, for working towards bringing out English version of this book. On behalf of Gandhi Bhavana, I also thanks to Mr. Mahesh and his team of CreativeGeekz for printing this edition with an exquisite design.

Dr. Wooday P. Krishna
President, K.G.S.N.

Between us

I am delighted to say that we are releasing the book, "Mahatma Gandhi and his Foreign associates" on the occasion of 150th anniversary Baa and Bapu. The lives, works and speeches of hundreds of accomplished and foreigners who understood the thought of Gandhiji, accepted to follow his path are highly valuable. K S Narayanaswamy, as an ardent follower of Gandhi in Karnataka has authored this book in the form of a biography of six foreigners who make fuss about a mere change of residence or place are indebted to these foreigners who left their land, language, companions and people responding to the call of Gandhi and settled in India to live up to the ideals of Gandhiji. The lives of the foreign women are also appealing. I like to make a special mention about few of them.

Esther Fairing of Denmark was a missionary at a very young age. She learnt Tamil and received higher education after moving to Madras. She travelled across the country to know and understand the education system. She visited many institutions. She went to schools established by Christian missionaries, learnt about the experimental schools of National Education, Shanthiniketan Vidyalaya of Rabindranath; Theosophical Institute of Anne Besant, Kangri Gurukula of Shraddhananda and many more. She realised that all sections of Indians did not get education. She visited Sabarmati Ashram of Gandhiji started letter contact with him. She was inspired Gandhiji's concept of education. She established education institutions along with

Dr Menon under the guidance of Gandhiji emulating from his concept of 'Nayi Talim'. Later, she had to migrate to England due to ill health. She opened a Service Ashram for the poor. She wished to write a biography of Gandhi in Danish. Knowing fully well that her health condition would not permit her to take up this task, Gandhiji guided her not to venture to travel England, India and South Africa to collect information.

While studying in Cambridge, Marjorie Sykes came to know about Indian independence movement and Mahatma Gandhi's nonviolent struggle through Indian students. Though she continued her education in anthropology and then impressed by Gandhi's constructive works, she came to India in 1928 as a teacher to Bentinck Women' High school of Madras. She participated in several Gandhian works of Madras Women's Service Association. She was attracted towards the works of cleanliness, Hindu-Muslim unity, Khadi Cottage Industry and removal of untouchability. She was also impressed with Rabindranath Tagore's Shantiniketan and his mission. When she got an opportunity to be in Gandhi Sevagram, she worked there wholeheartedly and served the people in need. In constant association with Gandhiji and receiving life education from him, she became a teacher in Shantiniketan. When Marjorie was offered an opportunity to translate letters of Romaine Rolland to Gandhiji written in French, she accepted it happily. She actively involved in the campaign works Nayi Talim and Warda education project of Gandhiji and experts on education. Singing Christian carols in the Prayer Meetings she became a close friend of

Ashramites. Travelling across India and England, she did research and data collection to write a biography of C.F. Andrews. In 1947, she completed the biography of Andrews. Gandhiji wrote a short preface to that book. When the whole country was in the jubilant state of achieving independence, Gandhiji's efforts to bring peace risking his life and establish Hindu-Muslim unity was astonishing. During that time, Sykes was serving in a school in Champaran recommended by Gandhiji. Later, she left the school and joined Gandhiji's program of fasting. After independence, Sykes set up a "Non-violence Education Ashram" in Nilgiris, Tamil Nadu and began training teachers. Eighty year old Sykes involved actively in farming at the "French Colony" situated in Hoshangabad. She co-authored the book "Contribution of Gandhiji's Struggle" with Jahangir Patel, depicting the life of Gandhi and the freedom struggle, while recounting 60 years of her service in India.

Similarly, the life of Miss Madelyn Slade, an ardent follower of Gandhiji who later came to be known as Mira Behan is highly inspirational. Her book "The Spirit Pilgrimage" unfolds her great character to the reader. The way Mrs. Dock, who sang carols to Gandhi appealing to his angst, can be known by her book "Introduction to Gandhi's Life". This book was appreciated by Tolstoy. Gandhi was a guest at the Quaker sectarian centre run by Muriel Lester in west end. Gandhi stayed only in the houses of those who supported the cause of Indian independence movement. Ms.Lester's house was a home for the well-wishers of India. She came to India many times and assisted in various service activities.

Ms. Kathleen Hillman of Germany came to India to live up to the philosophy of Gandhiji. She became a teacher in a primary school of Sevagram. She worked hard to uplift the life of tribal people and was known popularly as Saraladevi. She established Lakshmi Sevashram in the foothills of Himalayas. She was the backbone of the Chipko movement. She dedicated her life for the welfare of tribal women and children and also fought against environmental destruction.

The foreign associates of Gandhiji, more importantly the women, who were attracted to his principles and simplicity gave up their own land and settled in India to serve Indians. In the history of India this is a period to be written in golden letters. Sir. Narayanaswamy who wrote such a wonderful book in Kannada for Karnataka Gandhi Memorial Fund is unforgettable. I thank Chi. Na. Mangala for adding value to the book by writing the foreword to the book. I extend my heartfelt of thanks to Dr. N. Gopala Krishna for translating this book from Kannada to English.

I wish to thank all the members of the Karnataka Gandhi Memorial Fund who helped for English version of this work. I express my heartfelt thanks to Dr. Wooday P. Krishna, the President of the Gandhi Bhavan, who is always eager to publish such extraordinary works. I thank Sri Indra Kumar who helped in revising and proof reading the book, and Mahesh and his team of CreativeGeekZ for rendering it in a printed form.

Indira Krishnappa
Honorary Secretary

Introduction

“Our personality elevates us to the top in the presence of Bapu. It takes us to some golden world of new life. When I entered directly his inner self, my very emotional life was transformed.”

These were the words of the well-known disciple of Gandhiji Ms Madlene Slade who in India was famous as Meera Ben. Meera Ben was a very close associate of Gandhiji who became close to him influenced by his ideologies.

There are many in the world who were attracted by Mahatma Gandhi's fragrance, accepted Gandhian life models and sacrificed themselves to the path of non-violence. People from different cultural background, from different religions, without any publicity and some foreigners, men and women have realized their mission of life. The stories of some such men and women are narrated in this book.

Gandhi is not an individual. He is a symbol of model. An unusual organizer, a crusader who gave a new line of thinking for the welfare of the humanity. This is justified in the life sketches given in the present book.

From spending his youthful days in South Africa and till the end his zone of aura went on widening. The change in life of foreign nationals who participated in his satyagraha experiment is an inspiration to us. Hoping that such group of people will grow to become a Vishwa Manava Samaja (world human society), I am dedicating this volume to my beloved Kannadigas.

K.S. Narayana Swamy

Preface

"A person who, at all times during his lifetime, knows how to behave and in spite of difficult situations, behaves well is a gentleman" - said D.V.G. Gandhiji's eloquence of character, his fundamental principles of life which included "love towards humans, severe intolerance, strong determination of living for some principles" and these qualities attracted many foreigners. For those who came in search of light, there was realisation of the life's internal feeling. They included Henry and Milly Graham Pollock and Marjory Syx of England, Hermann Collenbock of Germany, Esther Fearing of Denmark, Tseng Shan Ti of China, Morris Friedman of Poland, Fuj Guruji of Japan, Deenabandhu C.F. Andrews, British young lady Madaline Slade, Albert West of England, Christian Father Joseph Doke, Romen Rola, the French litterateur etc.

The eleven principles of Gandhiji are Truth, Ahimsa or love, non-stealing, charity or brahmacharya, non-possessin, physical labour, control on the palate, fearlessness, equality of religion, swadeshi and removal of untouchability attracted all foreigners

I have not seen Gandhiji. But when I was a student of the National Middle School, a strict Gandhian teacher

influenced me a lot. When Gandhiji was assassinated during his prayer, I was ten-year old. I am very much influenced by those who came to a country which is not theirs and amidst those unknown people became Gandhians. Cathlene Hirmann (Saraladevi) born in Germany and brought up in England was a teacher in Sevagram school. She established Lakshmi Ashram in Kausani in the foothills of Himalaya and worked for forty years in the service of rural women and children. As a disciple of Acharya Vinoba Bhave who supported the women empowerment, he came to our college in 1974 gave a lecture on woman power which in a way gave phillip for women studies in our college.

A senior Gandhian Sri K. S. Narayana Swamy who dedicated his entire life for the propagation of Gandhian principles is a force behind the Gandhi Bhavan, Bangalore. At a time when the country is preparing for the celebration of Golden Jubilee of its freedom, the book "Mahatma Gandhi and his Foreign Associates" is a lamppost for the youth who are influenced by foreign culture and forgetting their own roots.

Henry Pollock and his wife Milly who met Gandhiji in a vegetarian restaurant in Johannesburg later became a part of Gandhijis Phoenix Ashram. Both these foreigners got adjusted to the difficult life

of the ashram. They changed their lifestyle to get involved themselves in the non-violent agitation of Indians. Pollock stayed back in South Africa for the sake of Indians in South Africa even after the return of Gandhiji to India. The sacrifice of Pollock couple; Their visit to India considered great social workers among the people of Johannesburg; prominent supporters of the paper edited by Gandhiji 'Indian Opinion' Herman Collenbock was a pure vegetarian and bachelor. In 1908 when Gandhiji was released from the prison of South Africa, he took his Rolce Royce car to the jail gate and welcomed Gandhiji.

Christian missionary and educationist Esther Fearing came and joined Sabarmati ashram. Shanti Tseng joined Gandhi ashram as he was attracted by the Indian cultural values after the visit of Ravindranath to China. Morris Friedman became an Indian by name Bharatananda who found spiritual placement in this land. He interviewed Ramanamaharshi. The Buddhist saint Fuji Guruji who strongly believed that through the prayer of all religions, new energies of the world peace would emerge and human values are respected. Marjory Syx developed close relationship between Sevagram and Shantiniketan who was attracted by Mahatma Gandhi and Ravindranath Tagore and considered them as gods. The story of all these people as a part of the biography and as historical truth of

renaissance of Indian society, freedom struggle - all have come out in the hands of Sri K.S. Narayana Swamy through simple, beautiful and energetic style. While considering the life history of these luminaries, readers are exposed to Gandhism which is the speciality of this book.

But, India has almost disregarded the Gandhian way and completely accepted the foreign culture. Because of this, the close associates of Gandhiji Meera Ben (Madalene Slade), Marjorie Sykes, Sarala Devi, Esther Fearing were disheartened which is a tragedy of this country. For this country, Gandhian way is the only strong foundation.

Chi. Na. Mangala

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became close associates of Gandhiji in Gandhiji's satyagraha life. They became a part of Gandhiji's house like his relatives.

"One evening, in our vegetarian restaurant, a vibrant youth Milly Graham Pollock living next door attracted my attention. He was eager to meet me and gave his visiting card. I invited him for dinner with me. He started to talk: "I am the sub editor of of a paper called 'The Cricket', and I saw your letter in the paper. After reading the serious case of plague, I wanted to meet you. That wish is now fulfilled", he said. "I was attracted by his open mindedness. I thought that we are too close to about several problems of life. He also had the desire for simple living and servicemindedness. I was wondered by his capacity of bringing to action in life what he thought right. Pollock through his determination had brought several revolutionary changes". This is Gandhiji's description of Pollock in his autobiography.

Henry Pollock day by day earned Gandhiji's confidence. He was foreseeing realising his future dreams through Gandhian means. Pollock helped Gandhiji in bringing out the paper "Indian Opinion". Pollock was an avid reader. In 1904, the book 'Unto this Last' by John Ruskin caught his attention. One day, Gandhiji left by train to Netal to meet Mr. West who was looking after the paper 'Indian Opinion'. Mr. Pollock while coming to railway station to bid farewell to Gandhiji had in his hand the book of John Ruskin. To spend time the whole day by travelling in the train,

he told Gandhiji, "I hope the material of this book will be interest to you". Not only this word was realised, the book has become highly important in changing the life style of Gandhiji. Gandhiji wrote about this in his autobiography like this:

"I have not read many books. I also did not get enough time to do so. I did not know about any other book of Ruskin. This is the first book. Though I did not have the craze of reading books, I have read in detail and digested few books which I have read. I was engrossed in this book given by Pollock. Once started reading, I could not keep the book down. I read till the end. I could not sleep that night. From the next day, I decided to practice the message of that book. There is no other book like 'Unto this Last' which influenced me so much and brought change in my life. Immediately, I translated the book into Gujarati language. I named the Gujarat volume as 'Sarvodaya'. He has collected the three formulas which were like three mahamantras:

Gandhiji and Pollock decided to have their future life based on these important principles. They became friends in the field of experiment in search of truth.

1. The wellness of the individual is in the wellness of the community.
2. All the service activities of the society must get the same respect and and value. Everyone has the right to live.
3. The life of a labourer is worthy.

II

It was this incident which made way for the establishment of Phoenix Ashram in South Africa. Gandhiji transferred all his physical possessions to a trust on the principle of Equality for All, Equal life for All and started a life of tapojeevan. Many volunteers vowed to lead such type of life. The office of Indian Opinion and the printing press was transferred to the ashram. The advocate's work was going on in Johannesburg. Once Gandhiji came to Johannesburg, he explained to Mr. Pollock the experiment of the ashram. Mr. Pollock was so much excited and said: "Do you accept if I come to stay with you?" Then Gandhiji said "If you can transform yourself to the ashram life, you can definitely come." "Oh, right now, I am ready" Pollock had decided. Gandhiji was stunned by Pollock's courage. Pollock resigned his job in the office of the 'Cricket' journal and within a month joined the ashram. Because of his simplicity, friendliness, hardworking and soft nature, he became one among the ashramites.

An English youth Mr. Rich who was working as an assistant lawyer to Gandhiji had to go to England for higher studies. The work in Gandhiji's office was increasing. Gandhiji requested his friend Pollock that if Pollock would 'share responsibilities, he would be grateful'. He said that after some time, all this can be set aside and both can go to the ashram. Although Pollock was happy to live in the ashram, he did not reject his

friend's request and informed that he would come to Johannesburg. He was eager to stay in the ashram and improve the facility there. He thought that if he would share the responsibilities of Gandhiji, it is possible for both to spare some time for improving the ashram. He also appeared for law examinations, got license and came to Johannesburg and stayed with Gandhiji. Gandhiji also decided to practice law in Johannesburg and therefore, he called his wife Kasturba and three children Manilal, Ramdas and Devdas from India. When all of them came to Johannesburg from such a far off country, Pollock became a lovely uncle to the children.

Henry Pollock was in love with Ms. Milly an educated girl, when he was in England. After he came to South Africa, he had no much interest in marriage. He thought that to lead a family life like foreigners, he should earn some money and then think of marriage. As Gandhiji mostly was in favour of bachelorhood, there was no much discussion about this. Gandhiji knew about Pollock's deep love with a known girl. Though Pollock had read and admired the message of Ruskin before Gandhiji, because of his western culture, it was more difficult for him to follow those principles in his life, which Gandhiji was aware of. After his very natural friendship with many principled people of India, it was possible for him to follow his *manosankalpa* honestly in his life.

"When hearts unite together, it is not right to postpone the marriage unnecessarily. Financial situation should not come in the way. If poverty is the reason, then poor people cannot marry at all. Now, you are a member of our family. As long as you are here, you need not worry about the household expenses. You must marry as soon as possible" said Gandhiji.

Pollock respected Gandhiji's words so much. He felt that the concept of earning more and more money and then the marriage is not appropriate. Living happily with whatever one has is the mentality of Indians. Pollock thought that life would be more lighter with the wife who can share the service activity. He wrote to Ms Milly immediately and explained everything. The lady who was in England also liked Gandhiji's message. She took her parent's permission and came to Johannesburg.

Both of them decided that their marriage should be very simple. Milly belonged to Christianity. Pollock was a Yehudi. Principles in life was the foundation for their relationship. In those days, the rule was that the marriage registration officer should register the marriages of Europeans only. The Blacks and other people did not have that right. Gandhiji himself declared as guardian in this marriage. In English they call 'Best Man'. But the registration officer refused to accept the role of Gandhiji. He said that he wanted to consult his superiors. It was not difficult for Pollock to

engage an European for this purpose. But he insisted that Gandhiji only should be his 'Best Man'. The next day was Sunday. Then Monday. The New Year day. Both days were holidays. The marriage registration officer very strictly said that the registration should be postponed. As all other arrangements were made, it was thought that it was not proper to postpone. Gandhiji went straight to the Magistrate whom he knew and introduced the bride and the bridegroom. The Magistrate immediately gave a letter to the marriage registration officer and ordered the registration of marriage. Then everything went on smoothly.

III

Gandhiji had written to Milly Graham Pollock before her coming to South Africa and instilled courage. Her health was very weak. Pollock's father was also tensed. He was suggesting postponement of the marriage. "The lovely treatment, beautiful natural weather, simple life will be more beneficial than the life of London. It is better for her to come here to improve her health" advised Gandhiji like her elder brother. Milly had developed affection and respect towards Gandhiji even before meeting Gandhiji. Gandhiji had written saying that Henry was a part of Gandhiji family and she should come like daughter-in-law. Immediately, Milly decided and came to Johannesburg.

Milly has published a beautiful biography of Gandhiji entitled "Gandhi the Man". At the first sight Gandhiji looked like this to Milly: "Medium height, lean built; not very dark in colour; mouth with big lips; small black moustache; while talking, the glowing eyes - these were the pictures I saw first. Eyes were prominently glowing like atmadeepa. They looked like talking. He had a soft naughty voice."

Pollock couple became very close to Kasturba also. Kasturba was successful in communicating the motherly love to Milly although Kasturba did not know English. Gradually they became close through their own language. Milly was very happy by sharing all works with an unknown Indian lady living in London. She became a much wanted teacher. Gandhiji had not admitted his children to regular school. Children of black people were not admitted to schools where children of whites were admitted. Although Gandhiji's children would have got admission in Schools where children of whites were admitted, Gandhiji refused it and gave education to his children at home.

Henry and Milly Pollock used to undertake experiments happily about how the mind and intellect blooms by involving in physical work. Gandhiji learnt that it was necessary to lead a life of simplicity, truthfulness and consciousness to achieve a model life like Ruskin's. Internal and external cleanliness was very important in Gandhiji's daily work. He used to take broomstick and clean the house himself. Others

also used to follow him. This work had become so normal. Pollock couple also used to participate in this. A kind of road to achievement was clear to them.

Phoenix ashram was slowly being materialised. Pollock helped in the construction of simple residential houses there. There was a desire to gradually share the agricultural land equally, work as farmers and lead their lives. All of them learnt the job of printing press. The advocates office of Johannesburg was also running with the help of Pollock.

Gandhiji's rich life gradually became simple and he adopted self help and healthy practices. Engaging servants for cleaning works stopped. This helped Milly also in the improvement of her health. The family life was being fully converted. Milly used to often question everything with suspicion during their discussions. She never undertook any work without complete satisfaction. Milly used to thoroughly check Gandhiji's principles through business skill, proper criticism, mental maturity and enhancement of the cooperation of one and all. Often she also took the authority of stopping them when she found that their activities were too much. Henry used to accept everything without questioning. When he failed in his efforts, he would understand Milly's logic. Gandhiji has said that he too was helped by Milly's logic in correcting his mistakes. Milly used to be carried away by Gandhiji's soft natured attitude. Thus, through the very confident relationships, there was a suitable

environment created to carve out the personalities of Gandhi couple and Pollock couple.

The problem of racial discrimination of South Africa was becoming critical. There was aversion towards the Indian citizen also. Pollock would become angry as everything was in support of the ego of the whites. He used to write in newspapers condemning the same. Through these writings, he became more reliable to Indians. Being close to Gandhiji and helping in social service included prominent European gentlemen Kallenback, West Reverend Doke couple and Pollock couple. In order to involve themselves in the non-violence agitation for the civil rights of Indians, these people changed their lifestyles and thinkings because of Gandhiji's association.

The satyagraha agitation is an important stage in the life of Gandhiji. He changed himself completely in his laboratory of searching truth and became Mahatma. During this period, some of the close friends who helped included Pollock couple. After quitting their legal practice and joining the shram, Pollock couple were in Durban city and visited Phoenix ashram, stayed there and helped in the experiments of Gandhiji. Pollock worked in the advocate's office of Durban as well as in the editorial department of "Indian Opinion".

Milly Pollock was struggling to get herself adjusted to the life of ashram. But Gandhiji's principles,

determination and welfare of one and all had attracted her very much. Whenever there was a problem, she used to discuss with open mind and come to a conclusion. She has recorded many interesting discussions with Gandhiji in her book "Gandhi - The Man" (which has been translated into Kannada). Once, her discussion with Gandhiji was like the following:

"Why do you select the very difficult way to do any work?"

"I don't feel it is a difficult way. That is alright, what is your problem in this?"

"Many of the works you do are very difficult to you. There is no need for you to do that. Keeping some peculiar principle in mind, you opt for a thorny road by rejecting a way full of flowers".

"The easy way of life will not take us to the god. There is need for a lesson of restraint for the bodily needs".

"Does the god expect that one should always keep straining one's body by lashes?"

"There is a danger of forgetting the god by bodily pleasures. We would like to enjoy ourselves before serving the god. We should not be denied the opportunity of enjoying the beauty created by god. But the worldly pleasures keeps haunting us. We should not become a prey for that".

"Gandhiji's love was always towards vyragya. He would find pleasure in the life of sacrifice and service-mindedness. Later, while conducting satyagraha, his path of non-violence has become his rakshakavacha", writes Milly at the end of their discussion.

IV

For the civil rights of Indians in South Africa, Gandhiji had to organise unlawful agitation. Henry Graham Pollock supported this mass agitation and used to argue continuously with those in power. He used to justify Gandhiji's stand in length in newspapers. The people in power were angry and they did not invite Pollock couple to any public functions. The white European community did not respect them. Still, they argued and continued their struggle patiently.

At one point of time, Gandhiji came to a temporary agreement and relied on General Smutt's oral promise and stopped the agitation. Later, since he did not keep his promise, Gandhiji started the agitation again. During this period, an Indian who was unhappy and upset felt that "this Gandhi had hand in glove with the government and cheating people. He is behaving like a hero", and he attempted to kill Gandhiji. Milly and Pollock came to know about this and they were frightened. But the youth stopped attack and left. Milly wanted the youth to be arrested. "He thought that he could kill me. But he had no courage. If I was a bad person as the youth thought, I should have died. When he becomes cool, he will realise himself that he

was wrong. If I get him arrested and if my followers beat him, he would have become my enemy. Now he is my friend" said Gandhiji very coolly. Pollock was surprised at the stand took by Gandhiji.

In the meanwhile, Pollock couple returned to England for some time. Henry Pollock came back from England early and shouldered the responsibility of the advocate's office. Milly Pollock remained in England for three years. Gandhiji was in Johannesburg and visited the Phoenix ashram often. There were agricultural activities on the fertile land of Phoenix. Houses were built. A school was established. Everyday mass prayer was held in Gandhi Kuteera. A book containing bhajans was prepared. Gandhiji loved English prayer songs. Milly Pollock recollected that nowhere she had heard people praying with so much devotion. She would get inspired when 20 English men and 20 Indians sang the prayer so cutely. The two Christ psalms which Gandhiji very much liked were also liked by Milly and Henry.

*"Here take my life
It is meant for you Oh god!
Let all the moments of my life
Be flowing in praying you."*

*Lead, Kindly Light, amidst the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.*

It was Newman's famous poetic devotional song. When these psalms were sung melodiously with the string instrument Gandhiji used to emotionally get lost himself. In the environment of that experience, we felt like we were purified ourselves, and we experienced internal cleanliness. "I have not seen any one like Gandhiji who would bring to our experience that all religious traditions are aimed at worshipping the only God", Milly has recollected her moments. "In our Sunday prayer, a kind of serene peace and happiness used to fill. Our positivity used to be deeprooted" said Milly.

Some people knowingly and some others without their knowledge get involved in activities of sin. It is possible that their intention is to do some good things. Once a loyal worker did not disclose a mistake she had done lest she may be neglected by Gandhiji. Somehow Gandhiji came to know of this and felt so sorry for that. Milly Pollock entered into an argument with Gandhiji about this. "You expect too much conduct from one and all, you want from them what is impossible, so they have to cheat themselves. They want to save themselves and cannot lose your confidence. Can they be branded bad people?" was Milly's argument.

"One may commit mistake and realise his mistake and decide not to commit such mistake again. But, if one is unaware of good and bad, if one does not have any knowledge of good or bad, it means he does not know about the existence of god in him. There is no

difference between such people and animals. A man who does not know the value of morality is nothing but an animal."

This dialogue influenced Milly Pollock very much. He thought that "he saw a great truth." "In the ladder of development, our position depends on our good and bad conduct. An animal lives in the forest, it is alright. The man who says that he belongs to civilized society, he should live up to that. He should conduct in faithfulness to truth and tolerance, otherwise he is an animal" records in his book.

When the satyagraha was going on, Henry Pollock was involved in the task of convincing about the lawful demand of Gandhiji amidst the prestigious South African whites. Milly was organising meetings of women and enlightening them. She also established an Indian association of women. Gandhiji appreciated her for this after he came back from prison. He explained how the natural energy of woman becomes a strong weapon in the war of non-violence. He narrated the story of Valliamma, an illiterate labourer about her sacrifice. Milly Pollock also knew of the sacrificial life of a lady by name Olive Freener of England, who was a close associate of Gandhiji.

Henry Pollock was struggling hard to inform in detail through some English friends about the situation in South Africa to the office of the Housing Secretary of the British government. He wrote letters

in London newspapers. He wrote letters to members of parliament. The British government sent a delegation headed by Sri Gopalakrishna Gokhale to give a report about the status of Indians in South Africa. Gokhale prepared a detailed report of Gandhiji's satyagraha with the help of Henry Pollock. Lord Hardinge who was then the Viceroy in India took interest and condemned the government of whites in South Africa. He opined that Indians who were British citizens should get equal civil rights similar to whites. Later Gokhale sent Rev. C.F. Andrews and Pearson to South Africa for compromise. Henry and Milly Pollock were arguing for Gandhiji in these activities.

The agitation was coming to an end. The agitators were being sent to jails. In order to help the families of such agitators who went to jail, Gandhiji started a big rehabilitation home by name 'Tolstoy Farm'. His friend Kallenback gave his one hundred acres of fertile land for this good cause. Henry and Milly Pollock involved in this had to serve hundreds of women, children and elderly people. In 1913, a mahayatre, a historical event of crossing Transwall border and infringement of law took place. There were thousands of Indians among mine workers in New Castle. The intensity of agitation, Gandhiji's arrests, atrocities on women, the inhuman treatment of Indians in prisons - all this was heard by workers and they jumped into agitation. The entry into the Transwall border was prohibited to the striking workers. Around 5 to 6 thousand unarmed,

committed agitators under the leadership of Gandhiji and Kallenback went by walk from New Castle to Wolkhurst. In this major jatha, two thousand men, hundreds of women and fifty boys and girls prayed at the fixed time and defied the prohibitory orders. In this act of defying the rule of law, Gandhiji was also arrested, and Kasturba also joined Gandhiji.

It was decided to send Henry Pollock to India to submit reports to Gokhale. Before that Henry Pollock wanted to know the details of the agitation from Gandhiji and went to meet him in a place where the agitation was going on. Police did not come forward to arrest this Englishman. The agitators were staying in a place called Teakworth. They were not allowed to talk to the agitators about the future course of action. At that moment Pollock decided and became the leader himself. Their Bharat Yatra came to an end. Gokhale himself had requested him to come to India. 'Pollock was not afraid of any danger. He had come ready to get arrested. The same evening, he had to go to India through Durban by ship. The god willed otherwise. Rama had to go to forest on the day of his coronation' - wrote Gandhiji about this incident in his book 'Satyagraha in South Africa.'

The yatra continued under the leadership of Pollock. Police had brought the order to arrest the agitators then and release at Netal before they cross the border.

People said that they will not get into the police vehicle without Gandhiji's advice. Leader Pollock and Seth Ahmed Kachalia who was with him both argued that one has to go to jail and one cannot be adamant. It was very difficult for them to convince the people. Finally the people agreed and got themselves arrested. Pollock was also arrested at a place called Balfer. As he did not agree to be away from the agitation, this English gentleman was arrested. To avoid Pollock from going to India he was arrested along with Kallenback of Germany and sent to prison in Volkhurt.

In the court there were no witnesses to Pollock. Gandhiji and Kallenback provided witnesses themselves and finally they were sentenced. As it was embarrassing to the government, Gandhiji himself was a government witness. All the three were sentenced for three months imprisonment. Milly Pollock thought as to why he himself should not go to India. By then there was a cable from Gokhale. He had said that a government delegation with C.F. Andrews is visiting South Africa. After several weeks of discussions, Gen. Smutts agreed and Indians got their civil rights.

Gandhiji was preparing to return to India. Milly Pollock wanted to go back to England. People of South Africa requested that either Gandhiji or Pollock should stay back in South Africa and take care of the Indians there. The call of Hindustan to Gandhiji was very strong. Gandhiji told Pollock: "I have been in public life here for many years. Now I have a strong desire

to go to India. But, if you insist that I should be here, I will stay back". Milly knew that Gandhiji's leadership was highly essential in India to get freedom to Indians. "Ok, myself and my husband will stay here and serve the people. We will postpone our visit to England. You please go to your country" requested Milly. Henry Pollock took complete charge of the advocate's office of Gandhiji in Johannesburg. Gandhiji wondered as to how deep was Pollock's sacrificial attitude. He praised her immensely. On the day of his departure, Gandhiji requested Pollock to send his only son, eight year old Waldo to stay with him for one day. Gandhiji loved this boy very much. The whole of night the boy slept with Gandhiji. They talked and talked till they went to sleep. Later, Gandhiji told Milly, "Myself and your son talked about god for two hours. The child's purity of mind itself is the place of god. I need not teach him anything. He is an expert himself. He is close to god."

The mother was astonished at the serene love of Gandhiji towards her son. After that Waldo did not live longer. After Gandhiji's return to India, Pollock couple stayed in Durban only. Waldo was with his grandfather studying in London. The news of his sudden death reached Durban. At that time Denabandhu Andrews had gone there. "The love and affection shown by South African Indians at this time of grief was really heart touching. I had tears in my eyes" writes Gandhiji in the foreword of Milly's book.

In Capetown Gandhiji started travelling towards India by ship. The people followed him were innumerable. There were white people also. Pollock couple felt that their life became empty. "Something vacuum in the heart. Active years passed by very fast. A chapter of emotion, thoughts was clearly over. After 1914 Gandhiji became world famous. First he went to England and then to India. Then exploded the first world war in 1914.

After three years, Pollock couple came to India for some time. They went to Sabarmati ashram in Ahmedabad and met Gandhiji. Gandhiji's thought process has spread very far. He had become world famous. Recollecting the days of South Africa they welcomed Milly as if her sister came home. The simplicity, confidence, friendly nature were impressed in the heart of the guests. Gandhiji's heart was now filled with Indian politics, poverty and eradication of the same. The first world war was declared. "He was wearing the dress of a poor Gujarati. A lungi and a piece of cloth on that, barefooted many times. Everything was an example of his thought process. For the sake of truth he was ready for any sacrifice and such a great human being fills my heart" says Milly Pollock.

Gandhiji was thinking about his role during the war. He has not started any freedom struggle. Tilak, Annie Besant, Gokhale, Lala Lajapat Roy were the then front ranking leaders. The British had some confidence in them. They stopped the Home Rule Movement on

the promise of the British that India would get freedom after the war.

Gandhiji had no interest in the war. Previously during Zuloo mutiny in the Boyer war, Gandhiji had helped the British government by organising a caring unit. During this difficult time, now Gandhiji was ready to help in the same way. Milly Pollock has recorded in her book the dialogue which took place between her and Gandhiji.

“By listening to you, it looks it is better to fight the war. The good and bad are circumstantial. Very often, you have done what you wanted to do without any logic leaving it to god. But, have you not said that love overpowers hatredness and glows”.

Gandhiji said, “True. I know that. Now people of India are not involved in the violent activities. For this, neither love nor brotherhood is the reason. They were ruled for a long time which has made them cowards. In my view, cowardice is inferior than courageous fight. I feel it is better they fight and die.”

After few months, Henry Pollock returned to England. Milly Pollock had to stay in India for two years. She was down with malarial fever and it was difficult for her to recover. Gandhiji came to Bombay to stay with her. After bidding farewell to Pollock, Gandhiji came straight to enquire about Pollock's health. She was suffering from high fever. Gandhiji stayed in Bombay for some time and took care of her. He did not move away till she completely recovered.

After that, within few days Gandhiji's problem of ulcer made everyone anxious. Because he did not agree to drink cow's milk, his problem was getting worse. He had vowed not to drink cow's milk. Doctor's advice was in vain. Once Kasturba requested kindly: "If cow's milk is prohibited, why not drink goat's milk, that too as medicine?" It was goat's milk which served as a medicine (sanjeevini) to Bapu. During this time, Milly Pollock stood as supporter to Kasturba.

The flame of war has engulfed the Europe thickly. Milly Pollock could not return. For some time she lived with an English friend in Coonoor of Nilgiris. The separation of husband and wife was difficult for both. Gandhiji's fatherly concern was protection to her. He looked after Milly as his daughter. He also used to joke. "This separation is good. Otherwise, the family life would have become boring", he cajoled. "The separation some times tears of friendship also" said Milly about how common the divorce is in their community. Immediately Bapu said, "That is not possible in your case. Henry is an honest husband." "Am I not a good wife?" asked Milly. "This test will prove that" said Gandhiji. The confidence level between them was so strong.

The war was over. In 1918-19, thousands of people died in India due to influenza. The entire village was getting destroyed. Milly Pollock was deeply worried because of this calamity. He involved himself in the community service of Nilgiris. Milly Pollock was also infected with the disease and her children, her sister

and herself - all suffered. On hearing this, Gandhiji was pained. Immediately, he wrote a letter. He pressurised to send her back to England. He told his friends to reserve seat in the ship. Then, the cholera had spread in Bombay also. He arranged for the stay of Milly Pollock, her children and sister in Matheran. They had to stay in Matheran for six weeks. She used to go and meet Gandhiji every week. The dreaded disease spread everywhere and had created the fear of death. Milly Pollock said: "I know there is beauty in life. But when one sees the naked dance of death, it is only easy to surrender to that." Gandhiji immediately replied: "This kind of talk should not come from a person of your stature. You should not become coward for fear of guess. Where did all your reverence to god and faith gone? Don't get yourself cheated." Milly Pollock was praising Gandhiji's deep positivity, his belief in the universal power, his attitude of offering everything to the god's will and surrendering himself to the dharma of discharging one's duties.

She was overwhelmed while leaving India. She took the blessings of Gandhiji by taking her children and sister as if giving farewell to one's father.

"Are we going to meet again anywhere in our life time?" she exclaimed.

Later, Henry and Milly Pollock stayed in England and were busy in serving the society. This couple will be remembered for a long time among the foreign associates of Gandhiji.

Hermann Kallenback

(Germany)

In 1902 Gandhiji had returned after completing the case of Abdulla Seth, his South African client. He was planning to start his life as barrister in Bombay. By then, came an urgent call from the Indians of South Africa. "The South African government is imposing very strict laws against Asians and are planning to make us slaves under the whites. Please come here and help us in our agitations" was the request. In 1903, he closed his Bombay office and went back to Durban. He was the leader of Indian and Asian migrants and fought with the British Resident Chamberlance. Later he had to assume the leadership of the people of South Africa. He settled as Barrister in Transval and started his life there.

At the end of 1903, Gandhi Bhai (He was not yet called Mahatma) was a 34 year old youth. His wife and children were in Bombay. Kallenback, a young German architect became a friend in a vegetarian restaurant in Johannesburg. Both used to meet in the Theosophical Society of Johannesburg. There was an undescribable attraction between them. Their hearts united. Their minds and hearts responded together towards their life's topmost goals. Their friendship lasted life long.

Kallenback belonged to a rich family. After his higher education in architecture, he was a well known consultant in Johannesburg. He used to earn a lot. He was not married. He was not attracted by the modern western life, but accepted the simple spiritual life. Gandhiji's friendship nurtured this.

By then, Gandhiji was a barrister who not only earned money, but in the very first case he handled, he made the rich co-brothers mutually compromise smoothly. Gandhiji who came to assist in the legal affairs of Dada Abdulla Seth, helped in eradicating hatredness and regenerating friendship between the two rich families made people like Gandhiji. Gandhibhai became a friend loved by one and all. Foreigners as well as the local rulers wondered and wanted his friendship. The whites had mixed feeling about this gentleman who imbibed self confidence, self esteem and freedom of the self even among the 'contract labourers', and teaching them to live courageously. But many colleagues who were generous and officers, clergies, gentlemen liked Gandhiji as a well wisher. Among them was Kallenback who was a great friend and one among the close relatives of Gandhiji.

Kallenback lived in a beautiful bungalow in Johannesburg. He was one among the whites who led luxurious lives. His view towards life changed after he had friendship with Gandhibhai. Both used to meet at Gandhiji's house during afternoon lunch. Kallenback would take Gandhibhai to hotel during night for

dinner. Both were vegetarians and teetotalers. Thus, they became very close. As Gandhibai was a famous lawyer, he had no problem to get into European hotels.

As the guest of the rich Kallenback he commanded more respect. These two would learn some other jobs considered by common men as low level, along with their usual jobs. They learnt sewing footwear in a Chinese cobbler shop. Gandhibhai used to explain in his discussion on human equality how one should kill one's ego. Though Kallenback knew that dignity of labour was natural in his society, he has clearly experienced the low-high feeling among the whites and blacks in South African society. As a person who respected human values, he rejected the concept of racial discrimination, for which Gandhiji was the inspirer. There started the process of the union of hearts.

In 1903, Gandhiji's family came and settled in Johannesburg. Along with Kasturba and the family of three children, Kallenback became an uncle. The children Manilal, Ramadas and Devadas joined the guest. Language was not a barrier. Kasturba who had no knowledge of English had to communicate with this brother through sign language. Even then, a strong friendship developed with the family of Gandhiji. Kallenback was overwhelmed. In the big bungalow of Kallenback, these children played a lot. The house was filled with several toys which the uncle brought often. Gandhiji did not like this extravagance.

Kallenback liked the children very much. He loved Ramadas almost like his adopted son. After a long time Kallenback had come to India in 1936. Actually he was prepared to go to India as far back as 1914 along with Gandhiji, but since he was a German, he was not allowed to go. The first world war had started. So, Kallenback stayed in the Phoenix Ashram in South Africa and had to wait for 30 years to come to India. In Bombay, he was a guest of Bhulabhai Desai. By seeing Ramadas who welcomed in Bombay and brought him to Gandhi Kuteera of Sevagram, Kallenback felt extremely happy. But, Kallenback became anxious looking at the lean built Ramadas who was earlier a healthy and fatty boy. Kallenback politely complained to Gandhiji about Ramadas's health. "Please send Ramadas with me to South Africa. I will take care of his complete health and send him back" insisted Kallenback. Although Gandhiji was against Indian children going abroad, he agreed to his friend's proposal. Kallenback took utmost care of Ramadas and only after he was fully recovered, he was sent back to India. Kallenback had also insisted Ramadas to bring his family and stay in South Africa only. Ramadas also was very happy with him till the end. Sumitra Kulkarni, daughter of Ramadas recollects her father and describes the relationship beautifully.

Gandhibhai and Kallenback were known as great social workers among the people of Johannesburg. For any problem like social injustice, personal problem

of people, poor and rich all used to run to Gandhiji for solution. Kallenback was wondering about how Gandhiji even in his legal practice used to find out means of friendly solution instead of legal battle. He was helping Gandhiji in this voluntary social work. It was Kallenback who engaged Sonia Sleeshin, a personal secretary in Gandhibhai's office.

It was Kallenback who was the prime supporter to Gandhiji in running the 'Indian Opinion' paper. He helped Gandhiji in spite of the opposition by whites. Later, after quitting the legal profession, he took the financial responsibility of the paper. He used to help the house and took responsibility of children. During the satyagraha in South Africa when Gandhiji was in jail, Collenbook managed the office.

The establishment of Phoenix ashram was a crucial stage for Gandhiji. Gandhiji changed the very life of himself after reading the book 'Unto this Last' of Ruskin. Simple life and physical work became his mantra. He decided to start the life of self help at the lap of nature. He purchased a plot of one hundred acres of agricultural land from his own earnings near Phoenix railway station, 14 kms. away from Durban. Earlier, a farmer Thomas Watkins had a big sugarcane farm. That entire agricultural land was completely destroyed due to fire. He developed a farm on the ashes of this burnt land and named it 'Phoenix Farm.' The bird phoenix is an imaginative bird in Greek mythology. The bird emerges live from its own ashes. Phoenix has

become a worthy name for this ashram. Gandhiji came and settled in this ashram in 1904.

By now Herman Kallenback was completely a follower of Gandhiji. Kallenback himself decided to construct simple sheds for living in Phoenix. He prepared the design himself. Brought the required materials. Worked like a skilled worker, carpenter and also like a person carrying mud on his head and worked like a labourer. This real friendship became a great energy source for Gandhiji.

Eight years of community service resulted in a group of ashramites living in Phoenix area. The 'Indian Opinion' periodical and its printing press were established there. Magan Lal Gandhi, Gandhiji's elder brother's son became right hand to Gandhiji in South Africa. Mr. West of England joined as the editor of 'Indian Opinion'. In 1911, Gandhiji gave away his complete properties and assets to a trust. In the first trust along with Herman Kallenback, there were the traders of Durban Omar Haji, Amod Johari and Seth Rustumji; Barrister of Johannesburg Louis Pasteur Rich and Barrister Pran Jeevan Das Mehta.

The total value of Gandhiji's assets was considered as 5,130 pounds (nearly Rs. 60,000). Gandhiji himself framed the terms and conditions of the trust. They were: Entrusting the entire assets of Gandhiji to the trust; Keeping two bigha of land and a hut for his personal use; taking not more than five pounds per

month as remuneration for working in the press. In case of death, his remuneration has to be paid to Kasturba and two young children till they both attain the age of 21 years. Finally, all the trustees should only be caretakers of the assets. The entire management and activities of the Phoenix residential area should be the responsibilities of these residents.

In 1913, a trust was registered comprising H.S.L. Pollock, A.H. West, Faganlal Gandhi, Maganlal Gandhi and Raju Govind as trustees.

Gandhiji explained the rules and regulations of the residential area in his 'Indian Opinion' as follows:

1. The life style should be organized in such a way that one should lead one's life by involving in agriculture and other skilled works.
2. By creating a friendly atmosphere between Indians living in South Africa and Europeans, involving in social service to redress the problems of Indians.
3. As per the principles of Tolstoy and Ruskin (earn and eat, and welfare of all), one should live and propagate about them.
4. Purifying personal life and leading one's life. Publicity comes by work.
5. Starting a school so that the children get their education in their mother tongue.

6. Establishing a health centre which provides treatment according to the principles of nature therapy.
7. Trying to obtain all kinds of necessary training so that one lives mainly for public service.
8. Continuing to publish the periodical 'Indian Opinion' which is meant for the above purpose.

To run this ashram, it was necessary to get donations from public and wellwishers. Many rich people used to volunteer on their own and help Gandhiji. But Gandhiji never accepted donations which would exceed their requirement.

Once Usman Seth, who was close to Gandhiji insisted that he would take care of the expenses of the ashram. Gandhiji had agreed to this. After some days, some volunteer from Arya Samaj came to South Africa. He stayed in the ashram for some time as a guest. His name was Shankaranand. The ashramites had observed his dislike towards Muslim inmates of the ashram. During Gandhiji's stay in South Africa, there were several Muslim inmates close to him. They never differentiated between Christians, Parsis and Hindus. Shankaranand, who was a guest was free to express his opinion. Dada Usman did not like his attitude. He wrote to Gandhiji and informed that it will not be possible for him to help the ashram financially. After this sudden incident, Gandhiji had to shoulder the responsibility of managing the expenses of the

ashram. More than that, he felt bad that Seth Usman who so far had donated so much to the ashram is now unhappy with his ashram. He also thought it was his moral right to return the money donated by Usman Seth. Gandhiji's close friend Kallenback found out the intense feeling and internal wish of Gandhiji. He knew that it was not possible for Gandhiji to return so much amount. Kallenback himself wrote a cheque and sent to Usman Seth. This friendship was an invaluable one to Gandhiji. Both were like brothers.

When Gandhiji served his prison sentence in the satyagraha of South Africa in 1908 and was released for the first time Kallenback's pleasure was immense. He went to the prison gate with his Rolce Roice car to welcome Gandhiji. When Gandhiji came to know that Kallenback had purchased such an expensive car only for this purpose, Gandhiji became angry and did not get into that car. Gandhiji said that "this type of extravagance is unnecessary for public service, you sell off this car immediately". Kallenback realized his mistake. Immediately he went to a broker and sold the car though he incurred a loss of Rs. fifteen thousands. Gandhiji was waiting near the entrance of the prison till Kallenback returned. When he came back, both of them embraced. There was tears in their eyes. Both of them went to their shed bare footed. The group of people gathered there followed them very happily.

Gradually that rich German friend surrendered to the Gandhibhai's way of living. He realized the

necessity of non stealing and hard work for the development of one's soul. He used to involve himself for two to three hours in gardening.

By 1910 the satyagraha in South Africa was intensified. Thousands of Indian contract workers were joining the satyagraha and reaching prisons. Though their families were in distress, they were fighting with lot of self respect. Many were imprisoned for years with rigorous punishment. Several foreign friends were helping Gandhiji in this struggle of non-violence. As whites had different laws, it was not easy to drag them to courts. During such time, Gandhiji was thinking about the survival of the children and elderly parents of the satyagrahis. Kallenback immediately decided and made available his 100 acres of the well maintained farmland having well etc. 21 kms. away from Johannesburg for the care of these people. That place became the well-known 'Tolstoy Farm' later. Kallenback took charge of this facility almost himself. He was a vegetarian. He took care of the children and the elderly people in the farm diligently. He implemented several of Gandhiji's principles. They both would discuss in detail and only after the consensus, they would execute the proposal. Kallenback and Gandhiji stood firmly on simple and restrained life and provided moral support to the satyagrahis.

Kallenback remained a bachelor. He stopped eating all animal-based food. As milk also is animal-based,

he stopped drinking milk also. Kallenback adopted a new life style which became permanent. Gandhi and Kallenback who were young created their own way of life of non-violence and search for truth.

Kallenback once went to Germany to visit his relatives. He spent some time with his brothers. The liveliness of Gandhiji's disciple brought new waves of curiosity in the opulent German society. Albert Shtytzer lived in Africa like a saint and preached that kindness is the root of dharma among all kinds of animals. He was a German and he was recognized so.

Gandhiji and Kallenback had to go to Johannesburg very often regarding their work. They used to get up at 2.00 a.m at Tolstoy Farm and walk 21 miles. After the work, they would return the same night. This was possible for them because of their discipline and determination. They were models for the satyagrahis.

The satyagraha in South Africa grew to the peak. The mine workers of Newcastle protested against the 3-pound tax levied on them. In November 1913 three thousand labourers and another two thousand contract labourers broke the transval rule and went on a big procession under the leadership of Gandhiji. It was an 8-day rigorous padayatra. Wolkherst is a big place. It was Gandhiji's responsibility to enter transval to provide food, shelter, cleanliness, water facility for five thousand satyagrahis. Kallenback stood as right hand to Gandhiji. Money came from India also towards the

expenses of these satyagrahis. Jemshedji Tata sent Rs. 25,000. Gandhiji made all his close associates to lead simple life with minimum expenditure. He was also one among them. Kallenback established the Tolstoy Farm with all facilities and took all the destitute families. He worked hard to organize facilities for 3-4 days through a very big procession for 36 miles. Every person was getting a minimum of 1 ½ pound bread and one ounce of sugar. Gandhiji told them to maintain themselves with this quantity. Gandhiji has described beautifully in his book "Satyagraha of South Africa" about the sacrifice of the illiterate labourers who jumped into the satyagraha with utmost self confidence. He has mentioned with gratefulness the services of Kallenback in this satyagraha.

Kallenback took part in all activities of building construction, kitchen management, cleanliness in the Tolstoy Farm and shouldered complete responsibility. During those satyagraha days very often there used to be wrong messages about Gandhibhai and there were cases of manhandling. In the beginning Kallenback kept a pistol in his pocket and guarded Gandhiji in functions, meetings. When Gandhiji came to know this, he became wild and took Kallenback left and right. "The only saviour of a satyagrahi is the almighty. The moment we possess arms, our devotion to god comes down. You do away with this weapon," said Gandhiji. Later in 1908, an incident happened. When all of them wanted to enter into a contract voluntarily by

registering their names, Mir Alam, a pathan became very angry and assaulted Gandhiji.

Because of this, Gandhiji's teeth broke and was bleeding. Mr. and Mrs. Doke, a Christian missionary took Gandhiji as his guest and served him. Finally Mir Alam repented, begged pardon and became close to Gandhiji. After this incident, Kallenback believed in the concept that the god protects us. "Gandhi can protect himself. He has complete confidence on the god's grace. One need not worry about Gandhiji" wrote Kallenback in a letter to his friends. He believed in this concept in his life.

Europeans influenced by racial discrimination were ill treating the blacks in South Africa. Kallenback took the side of the oppressed and reserved all his time and energy for the service of the black and thus became a successful achiever. The change was seen even among the whites.

In 1914, Gandhiji and Kasturba went to London from South Africa. Kallenback also went with them. The satyagraha was successful and General Smutts had come to an agreement with Gandhiji. It has become possible for Indians to live with self respect and to deal with for their civil rights.

While travelling to London in the ship, Kallenback and Gandhiji spent several days in confusion about the principles. The ship travel was as usual slow. They discussed about the unnecessary items they had.

They analysed as to which is good and which is bad for a non-violent, restraint life. Kallenback had an expensive binocular. It was used to see distant scenes while travelling on the sea. Is it right to pay such a heavy price for such an item of entertainment asked Gandhiji. Kallenback thought that once you develop love towards luxury items, it goes on increasing. Immediately, he decided and threw away the binocular into the sea. Then he laughed full of this heart as he felt greatly relieved. Later, while buying any item, Kallenback used to question himself whether it would be in line with his principle in life to buy such an item.

Gandhiji, Kasturba and Kallenback had decided to stay in London for some time and return to India. Just then, the first world war had started against Germany. Because Kallenback was a German, British government considered him as a citizen of the enemy country and did not permit his travel. Kallenback returned to Johannesburg. Again, he started practicing his profession of architecture. He was a patron to the Phoenix ashram till the end. He was like uncle to the family of Manilal Gandhi, settled in Johannesburg.

In 1936, Gandhiji had just then constructed the Sevagram Ashram and was living there. Kallenback came once to India and felt himself immensely satisfied. He stayed for a month. By then his health had worsened. Gandhiji took care of him with great love and affection. His body and mind became healthy. The entire family of Gandhi felt that Kallenback's

association was invaluable. Gandhi's third son Ramdas was thrilled by the presence of Kallenback who was like his elderly relative. He stayed one day in Bomby with Ramdas and family and after meeting and gracing young children Kallenback returned to Africa.

Sumitra Kulkarni, daughter of Ramadas recently recollected Kallenback and has published a lengthy writeup on him.

In 1939, because of second world war, the South African government had arrested Kallenback again. Kallenback was a Yehudi. During the second world war period, Yehudis were victims of hatredness and had to leave the country. The world famous Einstein and Freud and hundreds of such brilliants left the country. Some relatives of Kallenback had come to Johnnesburg. Kallenback who was innocent and extremely peaceful citizen and a follower of Gandhiji was severely hurt by these incidents. He lived in Johannesburg with his brother and sisters till his last days. When he died, for Gandhiji, it was like losing one of his brothers. Ramadas grieved saying that his elderly relative has gone.

Esther Fearing

(Denmark)

"This is my suggestion. You should not lose your internal peace and happiness at any cost during the life in ashram. Plan your lifestyle to get more happiness, for the subtle experience of truth. Because you are in the ashram, I want you to be a good Christian.... You are always in my memory. I pray god every day that your mind, body and soul to be more healthy and be a good tool for serving the god." *

This is the letter written by Gandhiji to Esther Fearing, a Christian religious worker from Denmark who came and joined Sabarmati Ashram in 1918. She was a young lady who belonged to the Danish Missionary Society in India. At a very young age, she accepted the service activity and started serving in India. In 1916 she came to Madras and along with Alis M. Barnes, a senior worker learnt Tamil language. This lady who had her higher education decided to start schools in backward areas in India. Esther along with her senior worker Ms. Ann Peterson was touring to visit reputed educational institutions to gain experience. Danish Mission helped her. She visited educational institutions where there were experiments going on

* "My Dear Child" - Esther Fearing, page 40, Navajeevana Prakashana.

according to the conditions prevailing in this country. She also visited well-known Christian institutions and other national educational laboratories. In all places, Esther could see only foreign institutions. Christian institutions had thought that teaching about the foreign culture to Indians is great. The experiments towards the welfare of our population on the everlasting Indian cultural richness looked rare. Ravindranath Tagore's Shantiniketan, Kangri Gurukool of Shraddhananda, theosophy institutions of Annie Besant were well-known national educational centres.

At that time, Gandhiji had returned from South Africa, started Satyagraha Ashram at Ahmedabad's Sabaramati and started new educational experiments. He planned to nurture the purposes of life like service, sacrifice, simplicity, self development and the love for freedom. Educational experiments based on local cultural milieu were being done there. Truth and non-violence was prominent. Naturally Esther was attracted by this. She found Jesus's excellent models repeated and the art of public life finding new life. In 1917, Esther and Mrs. Peterson stayed in Sabarmati Ashram for some days. During that time, the British government was looking at the activities of Gandhiji suspiciously. Foreign intellectuals making friendship was not tolerated. The missionary organization of Denmark was also not relaxed. Even then, Esther was attracted to Gandhiji's life and became a part of ashram.

Esther and Peterson after completing their visit of Sabarmati ashram came to Bombay and wrote a letter to Gandhiji expressing their gratitude. Gandhiji replied immediately and Esther was inspired by the generosity of Gandhiji. Gandhiji had written like this:

“It was a pleasure to receive your letter. The friendship of both of you is very green. You have become relatives of this family. Has Peterson’s health improved? I have sent letters to you”.

Yours faithfully

M.K. Gandhi*

Esther and Peterson decided that the school they want to start should be like the experiment of Sabarmati. Their aim was simple living and high thinking. Traditional missionary schools were running with mechanically with antinational principles. They decided to stand between the public as alternate to government and missionary schools and run the school where the idea was to make one stand with commitment, self respect and equal participation of one and all. By continuing letter writing to Gandhiji Esther established relationship like his lovely daughter.

Gandhiji used to start every letter to Esther as ‘My Dear Child’. Amidst his very busy schedule, he would

“My Dear Child”, page 40.

make himself free to discuss problems faced by Esther and offer suitable guidance. This lovely relationship of father-daughter continued till 1940. Esther has published a compendium of these letters.

During the period of the first world war, the British looked at all other nationals with suspicion. Whoever was found with the Indian national freedom fighters, they would be sent back to their countries. Therefore, Esther could not stay in the ashram for a long time. Because of her, the Danish Mission office could have been closed. Gandhiji himself suggested her to be calm and conduct herself in such a way that her institution was not affected. He wrote a letter stating not to take any hasty decision until there was any danger to her self consciousness. He wrote to her to live as per her will and inspiration of her antaratma. The letter written on May 1917:

“Do not have any hesitation in writing to me. Your first responsibility is to carry out the work of your institution as per the agreement. You have to come to the ashram by taking the permission of your institution. You also should ensure that by coming to the ashram, you can render more service to the human kind. At such a time, you have a hearty welcome to the ashram. Till then, there is no objection to you to visit the ashram any time.

We are trying new educational experiment in the ashram. I believe that you are comfortable with

the volunteers here. All these people are satvic and intelligents.

“... I am overwhelmed by the confidence of people around me. I should become eligible for that” wrote Gandhiji*.

Esther had deeply studied the beautiful writings of the famous saints and philosophers of Christianity. She used to quote in her letter very liberally. Gandhiji was influenced by them and sent them as ashramites. He shared with Esther his experiences with the Christian missionaries in South Africa. Meera Bahen used to sing the songs of Christian saints during the time of prayer at the ashram. She also used to chant these devotional songs. Gandhiji used to advice in his lectures the strong belief in love and devotions which are proper foundation for satyagraha life.

“Why god has bestowed upon us so much offers. different energies, the intellect to research with so much skill? If one does not make use of these, what is the use?” asked Esther, once. In reply to that Bapu wrote as follows:

“I also have this question. God has placed several attractions.....Like the possibilities of our morality, the attractions also are more powerful. We can use our energies for the development of our soul; or to enjoy the material life. We can use our energy to use

“My Dear Child”, page 9.

the waterfall from Himalayas. We may increase the material benefit from out of that exercise. But, ----- if we realize about the control and rules of the falls within us, we can benefit personally as well as serve for the welfare of the human kind. If we want to use our internal and external energy for our development, it is possible only through self control (atma samyam)".

Mrs. Peterson and Esther, both wanted to run schools on the lines of the ashram. They thought of starting residential schools in distant villages. Danish Mission officers were not agreeing for Indian system of education. Esther did not permit for any experiments lest the British officers may be unhappy. Finally, these two friends realized that it was not possible for them to serve within the framework of the rules of their institution and they politely resigned to their positions and came out. Many friends of the Mission continued their cooperation to Mrs. Peterson and Esther. Esther took all of them into confidence as she did not want any inconvenience to her institution. She proceeded towards her own plans. A true disciple of Gandhiji she never developed any ill feelings. As her desire, Esther came and joined the Sabarmati ashram in 1919. Her friend Mrs. Peterson was running her own school.

As long as she was in the Ashram, Gandhiji paid special attention and taught her how to live with one and all. Esther Fearing earned the love of all the ashramites and was known as the young child of Gandhi family.

As Esther Fearing was already a vegetarian, she got herself adjusted to the food style of the ashram. Observing the subtle health of Esther, Gandhiji used to direct her daily food. "Jesus's direction is very clear. Those filled with love cannot kill any animal. Killing for selfish reason is a sin. The purpose of killing a snake is due to fear. Someone who is with fear cannot be violent. It is difficult to acquire the quality of a non-violent Jesus who reached the top with great effort and he became a god man. If people have strong will, they can come up. But collectively, countries cannot rise up to this level. Wars become imminent. During such times, when a country dares its enemies and if it can make the enemy country realize its mistake, that is a great progress. In this direction, I would like India to be the first country. But before acquiring this violent power, India has to possess the strength of fighting. In this experiment the determination of individuals is very important. I have come to a kind of decision. I cannot kill a person for any reason. When an enemy attacks me, I should be ready to face him without fear and even to die. I keep giving this suggestion to others also. Where there is no strength of determination, there cannot be love also. Helplessness or weakness are not the features of violence. The more we are free from fear we will be more stronger. We cannot love someone from fear. Reacting violently to violence is physical strength. Not reacting violently with control is one's strength is *atmabala*. But only when one has the strength to fight, one's *atmashakti* comes out. In

physical strength or the strength of weapons, one need not be stronger than the enemy."

In the discussion with Gandhiji and Esther, this topic was discussed. When the young Esther used to question incessantly, Bapu would encourage her. The ashram life gave all the strength to her seriousness. The service base was also available to her. In three years time, Esther has become one among the inmates of the ashram. Her life was completely on the Gandhian way.

II

Esther's health was feeble. By her will power she was leading her life and gave prominence to self development. Gandhiji was continuously giving her suggestions of caution. He had relaxed the rules of the ashram for her to get the facilities required for a peaceful life as in the west. He said that it was the first responsibility of the satyagrahi to keep one's mind and body in a healthy condition. In spite of her efforts, Esther's health was getting adjusted to Gujarat's weather. In 1920, she came to the cool place of Tamil Nadu and started her own educational experiments. Her friend Peterson was with her. Another young doctor E.K. Menon decided to serve the society and became a party to experiment in schools. The British government did not tolerate foreign missionaries running educational institutions which encouraged nationality. The Christian institutions were also

supporting the government. The missionary institutions were boycotting the service-minded Christian Bishops and volunteers who were involved in constructive activities like Khadi, swadeshi, rural reconstruction, educational schools influenced by Gandhiji. Reverend Andrews, Rev Pearson, Rev. Khaitan were also boycotted. Similarly, Esther Fearing and Peterson as well as Dr. Menon were also harassed. They used to write to Gandhiji about this in detail. Some times, Gandhiji wrote to some of his British friends and solved the problems. Even then, the soft natured youngster Esther suffered severe internal pressure.

Esther and Dr. Menon loved each other and decided to marry. By then her foreign volunteer severely protested and harassed her. Then, Gandhiji who was like her father consoled her. In every letter he wrote, he infused confidence in Esther and Menon by giving examples of many Christian saints. The letter written by Gandhiji on 14th March, 1920 was very meaningful:

“What can I do except praying god! In times of your crisis, the help of friends is very small. Let god save you. It is good to follow what the philosophers suggest.”

In the life of every individual and a country, there comes a time when one has to take hard decisions. One has to choose between truth & untruth and good & bad. The god's new servant for the sake of an important

aim, either for good or for bad, he separates and places goats on one side as well as sheep on the other side. This kind of selection takes us to the darknes or light... I will send you such messages everyday and keep praying for you.”*

Thus, he used to send a series poems of Tennyson entitled “More things are not by Prayer”, “Teach me my God and King” by George Herbert, “Lord, It belongs not My Care” by Richard Boksver, “He that is Down Needs Fear No Fall” by John Banian. During her critical times, he gave so much strength by advising not to get disheartened and to have faith in god. Esther recollects about all these letters gratefully.

After suffering from illnesses and pained by severe critics, Esther and Menon decided to travel to Denmark. For that ‘adopted daughter’ who was returning to her native place, Bapu blessed like this: “Having suffered physically and mentally, I heard, you are going back to your homeland Denmark. This is personally shameful to me. I would like to see you come back with good health, a best Christian and a good daughter. You have all the energy in you to get all these in your life. Let all your desires be fulfilled, let the almighty make you the best instrument for human service. A bit of your love towards humanity is your love for India. Everything is god’s will, the prayer that there should not be even a fraction of my selfishness, is really great. – Bapu.

Esther and Menon got married in Denmark. Gandhiji sent his blessings. In 1922 Bapu had declared

the first satyagraha. India will get freedom very fast. I welcome you as all can live without any restrictions. Thus Gandhiji filled courage in Esther's mind.

After some time, Dr. Menon and Esther returned to India and started helping Ms. Peterson in running her ashram near Portonovo. They were running the institution as per Gandhian way. This model school and the devoted Christian missionaries brought the nearby villagers and tribals closer. Esther had two daughters. They used to write letters to the grand father Gandhiji. These happy days lasted for some years. The freedom struggle was becoming intense. The British continued their attack on national school and the Gandhi followers. Esther and Peterson being foreign nationals they had to face severe harassment. After some time, Esther and Menon migrated to England with their children. They joined as social workers in Quaker centre in Sally Oak near Birmingham.

A special group of Christian missionary had started this Quaker agitation. For this Quaker group which was anti-war, lovers of human beings and peace loving, naturally Gandhiji's mission was attractive. Many people were appreciative of the Indian struggle for freedom and started publicizing in Europe and America. These messengers of peace, simple living people, who liked the world most, were propagating the love of Christianity and service-mindedness and served the poor.

Esther tried to write the biography of Gandhiji in Danish. Looking at her ill health, Gandhiji said that it may be difficult for her to visit different places in India and South Africa and collect material, information on Gandhiji. Gandhiji asked her not to try. By then, the auto-biography of Gandhiji was not published.

Once Gandhiji was down with malaria. Esther who was abroad became anxious and wrote long letters. She sent some ayurvedic herbs and medicines of Tamil Nadu by parcel and gave all details. She said that those medicines were given to many villagers.

Menon being a doctor had tried those medicines in his country also. Esther begged Gandhiji to use those medicines.

Bapu's answer for this was very special. He said that he was now alright. But he explained as to why he did not take the medicines sent by Esther. Gandhiji's principle was while consuming food or medicines, there should not be more than five ingredients in that. In this ayurvedic medicines, there will be several herbs. So he did not use those medicines. He wrote that he may be excused. He was moved by her affection and replied with gratefulness.

Again Gandhiji wrote to his disciple and explained in detail as to how an ashram should be. "An ashram is a place of simple living. It is a nest in consonance with nature. It is not merely an educational institution. People living in ashrams should have patience. They

should have the mentality of developing an attitude of of sanyasa. Therefore, there will be an atmosphere of voluntary poverty. There should be simplicity. In view of one's atmasakshatkara, purity in life is the aim of the ashram. Each one should involve in hard work. Each one should feel equal. One should not feel high of oneself. Those who lead should be like parents and everyone should live like one family" explained Gandhiji.

III

In 1932, Gandhiji went to London to attend the Round Table Conference. In the West End Layout where there were houses of poor in the centre of Ms. Murial Lester of Quaker group, he was their guest. Murial Lester was a very sympathetic social worker during the Indian freedom struggle. He was following the Gandhian way. Many famous Britishers were visiting this centre to have darshan of Gandhiji. From well-known cinema actor Charlie Chaplin to other VVIPs like Lord Noel Baker, Agatha Harrison, Reginald Renolds, Horace Alexander and many friends visited Gandhiji. Although the political discussions broke down, Gandhiji had won the hearts of the common people of Britain. Esther and Menon who were in Quaker centre near Celi Oak, Birmingham came to London with their two children and stayed with their loving Gandhiji for some time. Gandhiji became very

happy looking at the two children. Whenever he was free Esther took Gandhiji to Montessori schools. In many places Gandhiji taught children how to extract thread from his spinning wheel (charaka) and he enjoyed it very much. Schools in London competed with great enthusiasm to take Gandhiji to their schools. During his morning walk, there used to be an army of children in spite of chilling cold.

After the salt satyagraha, all the political discussions broke down. Freedom movement in India started again vigorously. Gandhiji was immediately arrested and landed in Yarrowada jail. Gandhiji continued writing letters to Esther from the jail. He gave coolly his warm suggestions to her questions and problems. He shared his agonies with her. He used to explain in detail about her children's education.

"I am observing all your activities carefully. But don't increase your work which causes anxiousness. We must become tools of surrender to the god. Then we will not have any worry...

...Without tempest, there will not be a peaceful situation. Without struggle, there will not be internal peace. In the midst of peace, there will be hidden struggle. Fighting incessantly internally and externally is life. Otherwise we cannot experience peace. We have to get peace amidst these struggles. This is the safe way in your service activity", wrote Gandhiji from the Yerawada 'Mandir' to Esther.

In each letter, Gandhiji enquired about a physically handicapped sister whom Esther looked after with love. He also enquired about the committed volunteers in one of the schools of physically handicapped in London. He wanted her to write to him about the welfare of the other Quaker groups.

During the same time, Gandhiji opposed the separate election law of British government and started fast (upavasa) until death in the Yarawada jail. Esther and Menon became too anxious and sent telegrams and wrote letters. They expressed their internal sufferings. Messages of C.F. Andrews and Horace Alexander also reached.

Even during such difficult time, Gandhiji wrote to Esther and consoled her. "The presence of god is possible only through agni pareeksha and not otherwise. By experiencing such cleansing troubles, a divine pleasure encompasses our body without our knowledge. During such testing times you also should participate with me said Gandhiji.

Menon couple came to know about the end of satyagraha, felt very happy and wrote a letter to Gandhiji. Gandhiji observed that they did not use the public money through which the Quaker Centre was running, for sending telegram and he appreciated them. He said that each pie of the centre should be taken care of and spent for the welfare of the poor.

* "My Dear Child", Esther Fearing, Page. 98

Like people of Tamil Nadu, Esther named her children called Thangai and Nyan. In 1934, the Menon couple returned to India again. They joined the service centre at Portunovo near Pondicherry run by Ms Maria. There were several such service centres in India run by Christian missionaries independently by Quaker group. Many volunteers among them were participating in peace agitations in different places. They developed deep involvement in Gandhian way. Menon and Esther were the inspiring energy for this group. Their principle centre is "Friends Rural Centre" situated at Rasulia is Hoshangabad in Madhya Pradesh.

After working for some time in Portunovo Centre, Esther Fearing's health deteriorated. The weather did not suit her. She had to go and settle in Kodaikanal mountain region. Mr. Menon had to shoulder all the responsibilities of the main centre. Mrs. Peterson in her old age returned to Denmark. Thangai and Nyan used to write letters to their beloved grand father. Gandhiji also replied to those children with the same love and affection. Esther worked till 1940 in the south Indian centre. The freedom struggle was becoming severe step by step. As Denmark was with friendly nations when the second world war started in 1937, these Dutch missionaries were not affected.

Esther often used to visit the Sevagram ashram. She stood as a supporter to Gandhiji in his rigorous agitation about eradicating untouchability. She encouraged opening schools for children of Harijan.

She discussed with Gandhiji about the entry of Harijan to temples. Esther thought they should give more prominence about the social and economic development of the untouchables than temple entry. In between this agitation Gandhiji supported the Kerala's Vaikom satyagraha and blessed the fast unto death satyagraha of the Gandhian Mr. Kelappan. Gandhiji explained to Esther about the entry of Harijan to temples, like this :

“I do not think that only entry of Harijan to temples is enough for their spiritual development. But I believe that the egoist caste Hindus reap the spiritual benefit out of this agitation. For people of the same religion, there is a right to worship the god. As long as they do not realize that practicing untouchability is a sin, they cannot attain spiritual development.”

Therefore, Gandhiji argued that his main aim was development of the soul of this tainted society. Esther thought this was right. She observed that while such partiality does not exist in any other religion, Hindu religion is under criticism for this practice. Bapu believed that the main aim of freedom struggle was that the Harijan should get their legal right of social equality.

Esther believed that after India gets freedom, this country will follow Gandhian philosophy and would wipe off its cultural and economic slavery. She also believed that the education system, schools, communal harmony, the integrated rural reconstruction and all

efforts towards world peace would be taken up by the Indian leadership. The sudden death of Gandhiji was a great shock to the world. Esther extended her educational experiments by keeping close contact with the committed, constructive volunteers of Wardha. In Kotagiri of Nilgiris, another Quaker Gandhian Marzore Syx had started a centre called 'Amydi Ahom' (Maitri Sadan, in Tamil) Esther had close contact with this centre in 1951.

There used to be teachers rethinking camps every summer in Kotagiri. The principal D.S. Ramachandra Rao had gone there once. He came to know about Menon and Esther. During a conversation, Esther said like this: "Bapu likes me very much. He wrote letters to me for several years. I have preserved those letters..... In the midst of his busy schedule, he has given time and guided me which is a miracle." Ramachandra Rao became curious. He opened the bunch of letters written by Gandhiji and started reading them. It was difficult to read Gandhiji's handwriting. Mr. Rao was wonderstruck by looking at the letters written to this young daughter during different situations like midnight, during train journey, in the prison, amidst his fasting, while suffering from ill health etc. There were letters containing suggestions guiding all time value to the society. "This is an invaluable asset. These are invaluable letters for all those who respect Gandhiji. If these are edited and published, it will be useful for the Gandhians who are not only in India and others in the world," he said. Esther agreed and

with the cooperation of her colleague Alis M. Barnas edited the compendium. The Navjeevan Trust of Ahmedabad who have the copyright of all writings of Gandhiji published it in 1956. The title of that book is "My Dear Child". In the preface of this book, Esther has said like this:

"Gandhiji's sacred letters are an invaluable asset to me. That is the only paternal wealth I have. I am publishing them with embarrassment. I believe the innumerable Gandhians world wide would love this. I am doing this as my duty. Bapu's love world-wide, astonishing facts of the person and above all, his deep spiritual mindset-all are depicted in these letters.

Esther Fearing is one among the innumerable volunteers who with their innate confidence are full of life that Gandhiji's immortal soul will be glittering in the whole world until the sun and the moon exist.

Several foreign disciples who can be in line with greatest saints continued establishing ashrams in India. But the leadership of India deviated from the Gandhian ideals and became slaves of foreign civilizations. Like Meera Bahen, Marzori Syx, Sarala Devi and other foreign volunteers, Esther Fearing also had to spend her last days in despair.

Tseng Shan Ti (China)

(Shanti Tseng)

I

Poet Ravindranath Tagore visited China in 1924 as India's cultural representative. The young litterateur, 20-year old Tseng-Shan-Ti was attracted by the Indian poet's poetic wealth. Through the works of Ravindranath Gitanjali, Haruva Hakkigalu and several short stories, the beautiful pictures of India came to his mind. "Thick forests, mountains covered with ice, saints with long beards, those wearing turbans, statues of Buddha - all these drowned me in imagination" he said. His desire to go to India to learn Sanskrit became stronger. Immediately he came to Calcutta and from there rushed to Shantiniketan. The Chinese Bhavan there welcomed him with open arms.

Ravindranath's place of tapas (meditation) was like nature's beautiful, bird's warm nest. All the ashramites were highly civilized and scholars. As a man leading simple life, Tseng, joined without efforts the family of those who were blessed with Gurudev. At the same time, the well known Gandhian G. Ramachandran was a student in the ashram. His Chinese brother got the unexpected love from Ramachandran's close association. Both had a love as well as devotion towards Ravindranath and Gandhiji. Ravindra named

and respected Gandhiji as Mahatma. Many young, upcoming lives were waiting for a darshan of that great soul.

One evening in 1925, Ramachandran told his friend Tseng about Mahatma Gandhi's arrival. It was like lightning. In the early morning, there was jubilation in the Shantiniketan. There were khadi cap wearing volunteers every where. The entire ashram was beautified. It looked as if the mother nature was there to welcome the sacred hour of the meeting of two great souls. The time of poet Tseng Shan Ti achieving his wish was approaching.

The railway station of Bolepur was brimming with large gathering of the villagers. The slogan "Mahatma Gandhi Ki Jai" was reaching skies. They had brought a horsecart beautifully decorated from Shantiniketan. Gandhiji refused to get into that vehicle and went by walk. The group of people followed him. Poet Ravindranath wearing a long silk kurtha waited at the door. As soon as he saw the half naked Gandhiji, Ravindranath came running, embraced him and welcomed. The group of people gathered there became emotional and raised their voice. It looked as if the nation at that sacred hour was dumb and showered blessings on her children. Tseng Shan Ti was dumbfounded and there were no words from him. It was a time of satisfaction.

Along with Gandhiji was Mahadev Desai. Pyarelal Ramachandran and Tseng also joined that group.

Mahadev Desai introduced this Chinese brother to Mahatma Gandhi. Tseng said 'Namaste to Mahatma', with sincerity in Buddhist way. Then Bapu said in English "Oh, you know Hindi!" "No, only one word" said Tseng. "You learn Hindi slowly, it is easy to learn" said Gandhi. Later friendship developed and Gandhiji enquired about the farming practices in China curiously. Our nations are predominantly agricultural countries. Now we are experiencing severe penury, he said. Bapu noted Tseng's name and other details. He felt happy on hearing that Tseng was learning Sanskrit in Shantiniketan. Tseng Shan T felt so happy when Bapu said that "there is an educational institution of ours near Sabarmati. Please come there once."

After one month, Tseng thought of leaving Shantiniketan and live in Buddha Viharas. G. Ramachandran said, "No, don't go. Instead, go and visit the Gandhi ashram". Tseng thought it was agreeable. Deenabandhu Andrews was then living in Shantiniketan. Bapu used to stay in Calcutta and tour places. He was collecting money to build a hospital in memory of Deshbandhu Chittaranjan Das. Andrews came, gave an introductory letter and sent Tseng to Bapu. Mahadeva Desai heartily welcomed this Chinese and gave all details to Gandhiji. He said that "he has come to stay with us by leaving Shantiniketan." Gandhiji very happily agreed to take him to the ashram. From that day, Tseng followed the daily activities of the ashram and participated happily

in many activities of the ashram. First of all he helped in the cleanliness of the premises. Physical work was the first lesson of Gandhian way.

II

Weaving with Charaka became a very interesting work to Tseng. He learnt it by hard work. Whenever the Charaka was free Mahadeva Desai was weaving. Once he mastered getting the thread continuously he would do it the whole night. Due to this, he would get up late in the morning and he could not carry out his other responsibilities. In the beginning Mahadeva Desai was angry. But after looking at his expertise on the Charaka, he rushed to Bapu and said, "please look at the adventure of this boy". "He was taking out thread the whole night", he said. Gandhiji was so happy that he laughed wholeheartedly. "That day was one which was the day of my great accomplishment which remained in my memory" said Tseng.

"You pack up and get ready to go" said Mahadeva Desai, the very fourth day. "Where do I go?" asked Tseng. "Mahatma has ordered" he said, "I will tell you to which place" said Mahadeva Desai. Gandhiji's family was getting prepared to go to Jemshedpur. Desai was also getting ready. There was a meeting. Tseng listened to Gandhiji's speech in astonishment. He could not understand Hindi. But the thousands of Bengali women in their meeting listened to the speech

with absolute silence delivered by this simplest of the simple man. Even very poor brothers and sisters were donating money, jewels and other items for the memory of C.R. Das. Tseng saw this wonderful scene and was in tears. The next day Bapu called this Chinese youth and said "You will not benefit from such political meetings. Your aim is acquiring knowledge. I will send you to Sabarmati ashram. You follow all the rules and regulations there and acquire knowledge" and blessed him. Tseng thanked Gandhiji for he has achieved what he wanted, and came to Sabarmati ashram.

On the way, he also visited Vinoba Ashram in Wardha. He came to know Jamna Lal. There was also Nagia Lal bhai from Calcutta sent by Gandhiji to be with him in Sabarmati. The rules of the ashram were explained and the ashtramites were introduced. Tseng who had generally adopted the simple life very soon adjusted to the ashram life.

After some days, Madanlal Gandhi gave a letter which came to Tseng. "I believe that you will stay in the ashram and study well. You must also work with the same zeal. If you are not worried about the cleanliness work of the ashram, you carry out the tasks assigned to you by the head of ashram Bapu" said the letter*

"Who is this Bapu?" asked Tseng innocently. Why is he bothered about me, thought Tseng. When

* "By the side of Babu" = Tseng Shan Ti, page 31.

he asked his close friends in the ashram about this, they were wondered and asked him: "Do you really don't know who 'Bapu' is? He is none other than Mahatma Gandhi who is like father to all of us." By then a second letter had also come. When Tseng came to know that the letter was written by Gandhi himself, he was thrilled. The handwriting was zigzag. 'What liberality?' Immediately, he replied. Begged pardon. He went to the head of the ashram and repented for his ignorance. He requested to give him the work of cleaning toilets as told by Bapu. Everyday he used to carry human feces filled in buckets to fields and fill the pits for preparing biofertilizers. He would do this with happiness.

Tseng has explained all his daily activities in his autobiography. He wrote to his relatives in China explaining the personality of this non-violent saint. Tseng who was a Buddhist developed a new way of life here. He has written about the ashramites like this:

"...These people were not usual villagers. It was a group of broad minded people with self determination. They are not the ones who came just in search of peace and solace. They were the students who seriously and honestly wanted to achieve national freedom through non-violence means...

It is possible to win the heart of the enemy who has developed jealousy. For this, fearlessness, honesty, selfless work is important. By building the free India

through openness of behavior and by rejuvenating the ancient cultural values, their life was full of enthusiasm.

In the ashram, there was neither the pooja room nor idols. The prayer was by people of all religions during the peaceful time at the lap of nature, which is the spiritual source of energy. The eleven determinations is the formula of life. The anasakti yoga of Gandhiji is the handbook. He believed till the end that attaining moksha is possible.

For the sake of freedom struggle, for swadeshi movement to build groups of satyagrahis, Gandhiji continued to tour the country. After some time, when Gandhiji returned to the ashram, Tseng Shan Ti was known as a great achiever. Bapu changed his name to an Indian name as 'Shanti Tseng'. Finally that name became his permanent name.

Gandhiji laid his hand on Tseng's shoulder and asked him warmly: "Do you have any feeling that you are alone?" As soon as he came to the ashram, he was introduced to Kasturba. She welcomed him in broken English and received him as her fifth son. During that time, there were no children in the ashram. Her loving, last son Devadas was also in jail. Shanti Tseng got all facilities. Kasturba's grandson Kantilal (son of Hiralal; later a student of Mysore Medical College); a Muslim boy Rashid and a girl by name Shanti joined their close circle. Kasturba would sit amidst these children and

serve them chapathi and milk. By recollecting those days Tseng's eyes would fill with tears.

III

Shanti Tseng was influenced by two years life in the ashram. The British government was angry with the foreign disciples of Gandhiji. There was also a rumour that this Chinese youth was a communist agent. During the thirties, whoever had connections with the communists were punished severely. Shanti Tseng decided to go back to his country for some time lest there should not be any problem to the ashram. He was pained by libel levelled against him. The Chinese communists also were angry on this strict non-violent youth. Shanti Tseng who did not bother about this, came to Gandhiji and sought permission to be away from the ashram for some time. While permitting him for his request Gandhiji said smilingly : "Will you be coming back? Promise me". "I know that this is the place where I get peace. I keep coming". Tseng assured Gandhiji and left.

A newspaper office in Singapore gave him an assignment. He worked as a columnist for some time and later became a full time journalist. He used to write to Chinese newspapers also. After some time, he returned to China and involved in creation of literature. He wrote the life history of Gandhiji in Chinese language and published. Four editions of the book were sold out. As he was promoting Gandhian

values, he was opposed by some. Tseng who had learnt Sanskrit in India introduced Shakuntala drama to his countrymen. He translated several works of Ravindranath to serials. He was continuously in touch with Mahadev Desai and G. Ramachandran. Later, for several years, he could not come to India.

In 1932, Gandhiji opposed the British Election law and took up fast until death. This news reached China. Shanthi Tseng became very anxious and came back to India. He went directly to Shantiniketan. That day was the last day of Gandhiji's fasting. Ravindranath had been to Yerawada jail to discuss about this. On the last day of fasting, Ravindranath himself was with Gandhiji and offered prayers. The entire country heaved a sigh of relief on hearing this news. Tseng was extremely happy and he wrote to Gandhiji with gratefulness. He came rushing to Yerawada jail. He was not allowed inside. He was disappointed. Through his friends it was possible to communicate with Mahadev Desai. The news of the arrival of this Chinese disciple reached Gandhiji. As he could not get permission to meet Gandhiji, Tseng blamed his fate and was planning to go back. That morning an officer from the jail came and said, "Please come with me. Bapu wants to see you". Tseng was astonished. He had got the permission. He went and stood in front of Gandhiji with tears in his eyes. He had no words. Gandhiji asked him in feeble voice: "How are you? You did not come so far!" Tseng became emotional. "I have come here by severing all commitments. Now, I

am waiting for your permission", he said. "The ashram is open for you. Don't worry to be there", said Bapu. Tseng agreed and went to Sabarmati and settled there. Kasturba was brought by government to Yerawada jail to take care of Bapu. Kasturba's motherly heart was filled with compassion on seeing this Chinese youth. "I was thinking that there is no one out of my children during such an hour of crisis. I am so much relieved that you have come. Can I see you in the ashram again?" said the mother.

After few months, Tseng received a letter from his relatives. The letter was from Canton stating that Tseng's fiancée who was studying in college was in trouble. He wrote in anxiety: "I have to go for my country urgently". "Is there any problem in the ashram?" asked Bapu. Then Tseng has to reveal the truth. He explained his problems to Gandhiji:

"My fiancée has got finance problem and has to discontinue her studies. There is job no body to help her. It is difficult for me also to help. I feel I should go there, do some and help", Tseng explained his position. Bapu said with compassion: "You go to Jamnalal Bajaj immediately and get money on my words, and send to your fiancée. Go quickly". Tseng started immediately. Jamnalal gave him money. Tseng was overwhelmed by Gandhiji's generosity. He thought deeply. "This Mahatma by sacrificing all his pleasures of life is too trivial and he is trying for the liberation of this country. Is it right to use public money for my

selfishness." He felt pained. Immediately he wrote: "Bapu, your generosity is great. But I cannot use this invaluable money for my selfishness. I have taken only what is required to go back to China. I will go back to China, get some job and will help my fiancée. If I have your blessings, I will return. Wherever I am, I am your servant". Gandhiji agreed. He permitted him to go and wished him all the best. Chan-Kel wife of Tseng who came and settled in Sevagram recollected with gratitude that their four-decade's family life was because of Gandhiji.

While going out from the ashram Shanti Tseng became emotional. He would recollect the new life he got from the ashram. His aim of life has adopted new dimensions. He has written about this in his memoir:

"For me, the ashram was neither a school nor a contre of creating revolution. Nor it was a place of tasteless lonely life. It was a big undivided family following its own unique rules. It was a family which had great faith in the ancient principles of India. When I was there, naturally I was involved in it. But after leaving it, I use to feel how I was held up there with love. There was some inseparable relation with everyone the tree, plant, huts, Charaka and others".*

Shanti Tseng worked in the office of a newspaper and earned money. After the completion of education of his fiancée, he married and settled in his own country. Both were working. Tseng was a writer and his wife, a

*'By the Side of Bapu', Page. 83.

teacher. Led simple life. He had four children. Because of Buddhism, their rituals were peaceful. Gandhianism was supportive of those principles. "Mine is a world of human religion and non-violence. I do not have faith in the religious traditions, but I am not an atheist" said Shanti Tseng.

Internal cleanliness, one's self realization had become natural to Tseng because of his ashram life. Once he returned to the ashram from Singapore, Tseng wrote all mistakes in a long letter. My letter contained "Before coming to India, similar to thousand mistakes of Chinese youth, I was a part of the life of cheaters. Now, my strong desire is to surrender all my undoings. Kindly go through this detailed letter. For the sake of my atmashuddhi please give me permission to go fasting for ten days. At the end of the fasting, in your presence, I would like to make some declarations"* said Tseng.

Gandhiji thought the Shanti Tseng was under religious dilemma..."Please wait till I read and understand your letter slowly. Fasting is a serious ritual. First, one has to become eligible to undergo fast. I will find out what you need and tell you" wrote Gandhiji.

From the life of ashram, this man seriously wants soul searching and cleaning oneself. Bapu felt pity on him as he had openly came out with what was in his mind. With great compassion and fatherly affection, Bapu made Tseng sit with him and after explaining

all the rules of fasting, permitted him to undertake fasting. During his fasting, Bapu came and stayed with him for some time every day. Shanti Tseng was greatly relieved by Bapu's words. Any decision should not be taken casually. Emotional decisions are not easily accomplished. Life's decision should be completed with serious efforts, said Gandhiji. Tseng undertook his fasting happily and on the day of close of fasting, he made several determinations. For this, Gandhiji himself was the witness. He made two copies of his declaration and kept a copy with Gandhiji. Shanti Tseng adopted the rules of non-violence carefully in his life and lived accordingly.

At the time of Quit India Movement in 1942, as no news was reaching China, Shanti Tseng was worried. He would write letters to many friends in India and get information. He could not get permission to leave China. He also had his family responsibilities. He had to take care of the welfare of his children. India's freedom, the partition of India, communal clashes, Gandhiji's Navkhali tour and finally Bapu's barbaric assassination - all made Tseng heart rending. The call of India was intensifying.

*Gandhiji and Chinese youth, Dr. G. Ramachandran.

IV

After Chinese Revolution in 1948, Shanti Tseng stayed in Red China. There were prohibitions on his writings. No permission was given for reprinting Gandhiji's biography. Shanti Tseng worked in a commune near Shanghai as teacher, journalist and translator. His wife was also a teacher. His children became technical experts and farmers.

Years rolled. The 'Gang of Four' which surrounded Mao was trying to uproot the ancient culture of China. This revolution had shaken the intelligentsia of that nation. Education, religion, entertainment and self development all were under attack. All correspondences of Tseng were halted. His tours were cancelled. His communication with India was prohibited. After 1962 struggle, people were deeply worried by the high handedness of the communist authoritarians. This torture continued till 1976. Later came a bit liberal government. Shanti Tseng again got contact with India. He started writing long letters to his friend G. Ramachandran. Gandhi Shanti Pratishtana invited him to come to Delhi. The Chinese government approved it. His wife also agreed to go. They got ready to visit India along with their grand children.

In 1976, Shanti Tseng visited Shantiniketan along with his wife and two grand children and landed in Delhi. He carefully observed the situation of the independent India. By praying in Rajghat every day,

he discussed with several institutions involved with Gandhian affairs. At that time, a Chinese Journalist Gao Shu Mao who had come to Delhi wrote about Shanti Tseng very beautifully describing this Chinese Gandhian living as a symbol of India-China cultural hamony:

“Meeting with Shanti Tseng took place near Rajghat. He knew Gandhiji’s heart. He explained his honest love towards China. He described about how Tseng had become a part of the ashram. He told about Gandhi calling Tseng as Shanti. Gandhiji had once said: “Chinese are peace loving people. They have developed humbleness for thousands of years. It is necessary that India and China live in harmony in future. It is not the economic or political relationship. It will be with the qualities of both countries. Then the harmonious living of all humans will be possible”. Shanti Tseng told this with all gratitude.

By stating this, “Bapu has to gone to a permanent place of peacefulness. I am 76 years old. I have decided to spend my last days is the ashram and write about Gandhiji”. By saying this, Tseng had tears in his eyes. And he walked away in the dim light silently”.

From Delhi, Tseng along with his wife and two grand children came directly to Sevagram and settled there. Tseng carefully observed the changes taken place after thirty five years of Gandhiji’s death. He studied the Gandhian literature deeply. He discussed with

senior Gandhians. My message of Gandhi "Go Back to Villages" is still being echoed. This Chinese brother had strongly believed that if not today, tomorrow this slogan would be basis for the development of India.

In the sevagram, Gandhiji's daughter-in-law Nirmala Ben very gracefully welcomed the Tseng family. They were accommodated in the Kuteer of Mahadev Desai. He was a vegetarian. He ate simple food. The house was always clean and tidy. Along with him was his son's daughter 15-years old beautiful girl named Ye-Lan- Tseng and his daughter's son 10-years old Vi-Hong. Both joined a school in Wardha. Ye-Lan had learnt speaking English and Hindi very clearly. As these children digested the Indianess, the aged Tseng couple guided them.

He wrote articles to Chinese newspapers about Indian culture. He used to earn his living by writing. He translated Ravindranath's novel "Naukaghash" into Chinese language and published serially in a newspaper in Singapore. He had collected material to write the renaissance revolution of this country in Indian history. He was saying that his final aim was to write a magnum opus entitled "From Vaso da Gama to Gandhiji".

The sense of achievement that the life of sevagram, was like a crown in his life.

In 1981, when this writer met these Chinese couple, they shared all their feelings with open mindedness.

Seventy three year old aged wife was listening to the narration. The clever grand daughter was translating to English. Four decades back, when Tseng was just married, Gandhiji had blessed him. Tseng recollected it and had tears in his eyes. He told in Chinese language that it was Gandhiji's blessings which brought them to India.

Later his grand daughter married an Indian youth and stayed in Nagpur. Tseng lived in the sevagram. At his 80th year, Tseng breathed his last. His wife and grand son returned to China.

Morris Freedman

(Poland)

(Swami Bharatananda)

Morris Freedman, a Yehudi from Poland was well known as an Indian citizen by name Bharatananda. He was an unusual personality. He was a brilliant engineer. Scientific researcher. An accomplished, evolved person. Naturally, he had love towards India. He had close association with J. Krishnamurthy, Ramanamaharshi, Swamy Ramadas and Mahatma Gandhi and he was attracted towards spiritualism. He came to India as a modern technocrat. He became a sanyasi. He was known as Swami Bharatananda and involved himself in the service of the Indian population. In 1935, as per the invitation of then the Dewan of Mysore Mirza Ismail he established the Government Electric Factory (now Karnataka Vidyuth Karkhane) and came as as chief engineer. From then, he stayed in India for forty years. With Gandhiji's inspiration, he was involved in rural reconstruction and served in India.

Mr. Freedman was born in 1894 in a place called Crakoov. in South Poland in a poor Yahudi missionary family. Those days, Yahudis were subjected to torture by authoritarian of czars. They lived in ghettos. Morris

Freedman was brilliant. He was an expert in Russian, Polish, French, English and Hebrew languages. He stood first in the school and had earned the confidence of his teachers. Because of this, in spite of communal enmity, he got admission in Russian school. In the high school examination of Poland region, he stood first. He became an expert in technical designs. He was successful in different experiments and at the age of twenty, he was a famous engineer. By 1925, he had worked in a big establishment of research in Germany, Holland and Denmark. Every where he had earned great names.

At the age of 25, this brilliant scientist inspired by his internal pressures, developed desire towards realization of god. He was not satisfied with the study of Yehudi religious literature. He involved himself in the spiritual thinking of Jesus Christ and studied diligently. He joined the group of Russian religious teachers and adopted the life of a sanyasi. His mind was attracted by the principle of transcendence. In his quest for self (atmajnana), Indian philosophy attracted him. He thought that many traditional rituals are useless. Because of several restrictions, a free flow of the antaratma will be affected. He wanted to be relieved from all predetermined thoughts (schools) and should come up with independent thoughts and achievements. By that time, Smt. Annie Besant and J. Krishnamurthy who were touring in Europe got introduced to him. He went to attend the sessions of

theosophy. Which was going on at the beautiful, serene place at the foothills of also mountains of Switzerland. He liked Krishnamurthy's attractive personality. Later, till J. Krishnamurthy was alive, Freedman was his close associate. But from his independent fearless attitude, he decided his own path and lived accordingly. For his livelihood, he took up technical and scientific work and worked hard and became famous. He came searching for job and settled in Paris. There was no money. No place to stay. With great difficulty, he joined a new electric factory and within few days, he was responsible for the improvement of that factory and as a brilliant technologist, he came up. By 1934, he became the director of that company. In industrial sector, he was known as an expert.

Family life never attracted Morris. He remained unmarried. His hunger towards spiritualism was increasing. He started continuously spending his physical capacities to the social causes and developed service mindedness. His studies on Indian spiritual achievers became deeper. Bhagavad Gita, Mahabharata and Upanishads brought in him new awareness. His attention was drawn specially towards Paul Brunton's volume 'Ramana Maharshi'. His teaching independent soul searching and that everyone should achieve peace through individual achievements was liked by him. His desire to go to India was increasing. The mechanical life, luxurious living, crave for material life of Europe looked trivial

to Freedman. He was looking towards the east. During that time the Dewan of Mysore Sir Mirza Ismail was in Paris. He was searching for an expert to establish an electric factory for more employment generation in the state. He visited the factory for which Freedman was the director and was astonished. Immediately Mirza Saheb asked: "Will you kindly come to our state and guide us?" As Freedman was dreaming for a long time to go to India, he immediately agreed. "I will come with you right away" he said. Mirza was very happy. Bangalore's electric factory project was assigned to him. Dewan offered him a salary of Rs. 3000, car and a residence. Those days, the salary of Dewan was Rs. 3,000. No engineer was given such facilities. None of the facilities was an attraction to Freedman. His only aim was to come to India and serve.

After settling in Bangalore, Freedman used to visit Ramana Ashram in Tiruvannamalai. The happiness at the feet of Ramana Maharshi was taking him to the pinnacle of atmajnana. His desire was to become a sanyasi. Maharshi said "I cannot give you the saffron dress. It is not necessary for you". Freedman was not happy. He used to visit different ashrams. Finally, when he was in the Anandashram of Sri Ramadas of Kanhangad, he took sanyasa deeksha and started wearing saffron dress. He discontinued all western type of living and became a pure vegetarian. He adopted a very simple life. Shaved off his head. Started eating his food by means of alms. He was doing everything

very honestly and with dedication. He was respected and loved by people around him. He executed his engineering assignment with utmost diligence and in two years, he elevated his factory to higher level. He manufactured the equipment required to the electricity department of the progressive Mysore province. He was teaching his colleagues the technology of preparing local consumer goods. He brought to practice the method of preparing many implements useful to villagers. For the first time he light brought to practice the method of preparing many implements useful to villagers. Bakelight products were produced in this factory. He would disseminate the technology through which it was possible for villagers to adopt. He drew the attention of Indian national leaders very soon.

Oundh is a province of Maharashtra. The Maharaja of that state Bhavanarao was a disciple of Gandhiji. Gandhiji was the guide to him in rural reconstruction. Oundh Maharaja who was fond of freedom had very diligently developed rural industries by using science and technology applications had the dream of rural self dependence. Morris Freedman was helping the king through his advises. Rajkumar Appasaheb Pant (senior officer in the Ministry of External Affairs in the independent India) became a friend of Freedman a disciple of Ramana Maharshi. As he was the successor of Oundh province, he was sent to Mirza Ismail Sahib for getting training in administration.

Appasaheb who had undergone four and a half years of education in Oxford and London and had just returned was a guest in Bangalore undergoing training in different departments. Communism popular among the youth of the world had attracted Appasaheb also. His ambition was to destroy the British kingdom and build communist government in India. But his father wanted Gandhianism according to Indians. In those days, Krishnaraja Wodeyar was a model rajarshi. He had also earned Gandhiji's recognition. Appasaheb's father wanted his son to get training in this environment. He had sent him to Sir Mirza Ismail. In addition to getting introduced to several departments, this prince was to learn establishing factories and running them. Appasaheb was sent to Morris Freedman.

By this time, Freedman had become sanyasi. He was managing his top job very efficiently wearing saffron dress. According to his discipline, he would distribute all his remuneration to the poor and set his food through alms. Sir Mirza Ismail came to know of this and became very angry. "I wanted an engineer, not a sanyasi, in future you should not attend the office in this dress" he said. Morris Freedman said is "It is not possible to change the lifestyle of personal life. If you are not happy, here in my resignation". Although Sir Mirza Ismail would never tolerate challenge to the authority of Dewan, he swallowed his anger. "As a chief engineer and director of this factory, I can convince any

ne" said Freedman. Later, they came to an agreement and Freedman agreed to be in European dress during the reign of Maharajas, in those days, higher officers gave lot of prominence to dress. Freedman was a Gandhian. One should not compare the simple dress with efficiency of work. His staff members also did not misuse his simplicity. Instead, the senior officers were respecting him very much. His guidance was considered as responsible for the success of the factory. Freedman was behaving very respectfully with his workmen. Because of this, all of them had high regards towards the director. Later, he developed contact with S. Krishnamurthy and Freedman's view changed. As Sri Ramana Maharshi said, one need not be a sanyasi for self realization. Instead of saffron dress, he started wearing normal dress. But he gave prominence to simple life. Gandhian values and styles attracted Freedman very much. He decided to involve fully in social service and achieve atmonnati without getting attached to the material world. He decided to serve the innumerable rural population. The prince Appasaheb after his foreign education came to Freedman's electric factory in 1937 and tried exercising authority. Dewan has ordered that the guest prince should get all the royal respect he deserved. He came in the government car. The director Freedman welcomed him at the door and said directly "Yuvaraj, you are welcome. Do you know anything about electricity? If not, I don't want either your or my time to be wasted!" Appasaheb

became extremely angry and he went back into the car. Freedman very coolly, holding the young man's hand said; "I did not mean insulting you. Please excuse me. Let us sit and discuss". This conduct of Freedman attracted Appasaheb. After that, they both became very close friends. Later, the lifestyle of this prince changed drastically. As both of them were internally spiritual people, soon their hearts became one. Both surrendered to Gandhi's influence because of their desire for rural service.

Appasaheb later accepted Morris Freedman as his teacher. He has written about Freedman as follows:

"I was internally influenced because of his neat, disciplined and accurate personality. His intellect, simplicity and natural, honest love attracted me. There was no lie in him. He never did anything for show off. He had the severity of responding to situations quickly. His view was full of compassion. He would donate whatever he had to those in distress. He did not belong to any one religion, caste, philosophy, political party. His was the dharma of pure human values."

Morris Freedman had also realised like Gandhiji that the real life of Indians was in villages. He was very much interested adopting technology to rural areas. Oundh king had implemented Panchayat Raj and earned Gandhiji's appreciation. Appasaheb sought the cooperation of Morris in making each village self dependent and complete. He requested

Sir Mirza Ismail for help in technology for some time. Mirza Saheb did not agree. He proposed this subject directly with Morris Freedman. He told about the denial by Sir Mirza Ismail. Freedman's ego was hurt. "I have not sold myself to Sir Mirza. I am not his servant also. Here is my resignation" said Freedman and submitted his resignation to the government of Mysore. Then Bharatananda went straight to Oundh province wearing his saffron dress.

One day, when Appasaheb was sitting thinking deeply, Morris appeared with a stick in hand with a bundle of saffron clothes. "Here, I have come, Mirza cannot override on me. I have come to work independently. Come on, let us start working together", he said. Appasaheb was horrified. "How can we give you Rs. 3,000 salary, car and a bungalow? The Dewan of Oundh province is paid a salary of Rs. 75. His Muslim driver is paid Rs. 70. This is our position", said Appasaheb.

Bharatananda replied immediately, "I will sleep in a corner of this big house on the floor. Give me an old slopy desk for writing. I will eat the food given by your mother. My legs are strong. We shall walk to the villages. You also please come. We will work together in 75 villages of Oundh. Gandhiji's guidance is any way with us" said laughing. Each word of his talk was like a bell ringing with decisive voice. Appasaheb wondered himself and accepted his offer with gratefulness. At the same time the "Two member

Planning Council" work was inaugurated in the same complex. Morris Freedman had decided to prepare foundation for decentralized swadeshi economy. The king of Oundh felt very happy. All of them went to Gandhiji's Sevagram Ashram.

In that world-famous ashram of Sevagram, Morris discussed with Gandhiji very closely, explained the plans of Grama Panchayat of the king. When he told about providing scientific instruments to rural industries, Gandhiji appreciated it. In his usual jocular way, he said: "You have left the rich Maharaja of Mysore and came to the poor Oundh king". Bharatananda said with humility "After getting sanyasa, that is the right way" and justified his stand.

As usual, Gandhiji spoke while on his Charaka. He had takali in his hand. His favorite Charaka was also there. Bharatananda knew how to work on Charaka. Taking out thread using spinning wheel was very slow. His technical mind was thinking of an alternative means to Charaka. Immediately, he started some experiments. A simple machine was ready. He took that machine to Gandhiji. He was very happy. He wanted to learn to operate that machine. Bharatananda was immensely happy. Gandhiji called this small equipment 'Dhanush Takali'. A bigger takali was kept on a square frame. There were no wheels. It was rotating easily. It was slightly wide. To press on that and pull strongly, a long belt was tied to a bow-shaped bamboo, when the takali was made to rotate

fast, it was made to pull the thread holding the cotton in the left hand. Gandhiji's trained hands started to work very fast. The thread used to roll out four times the usual speed. Gandhiji along with Bharatanand was very pleased and was laughing loudly. This news spread to the ashram and Bharatanand became close to all of them. The name of Morris Freedman became prominent in adapting new equipments for rural industries.

Morris Freedman and Appasaheb discussed with Gandhiji in detail and prepared a plan of reconstruction of a model village in Oundh province. Morris immediately swung into action. Freedman realised that science should grow to help Indian rural areas and its economic reconstruction. My economy of heavy industries would only increase poverty in this country. He said that Gandhiji's economic policy is the right way. He himself became a volunteer and became a model by adopting Gandhiji's economic policy.

He visited all seventy five villages by foot. He selected a big dry land. In the centre there was a huge tree. Bharatananda settled by taking shelter under that tree. A small hut was built using bamboo mats. A warm rug for cold. Food included a very simple, raw vegetables and fruits. Moris used to make healthy changes in his food like Gandhiji. He was also experimenting for spiritual achievement. He practiced very tough procedures.

He had decided to get all his fundamental necessities with the locally available materials. He became a model of following the swadeshi principle. He learnt Hindi language. Also became conversant with working knowledge of Marathi. He earned the confidence of local villagers as their close guide. His further steps became easier.

Morris was a confident adviser to the Maharaja of Oundh. He got cancelled the law of death sentence in that province. He did not stop there. He went to the Maharaja and requested to send twenty five prisoners serving life sentence and he would convert them into good workers in his farm in an open jail. Haj Abdul Azeez from the palace staff joined Morris as his Co-worker. They both really converted the lives of the prisoners. A big well was dug in the farm. That barren land became fertile. It has become useful for agriculture. The family members of the prisoners were also taken. A new village was constructed. It was named 'Swatantrapur'. Gradually, all the prisoners became good citizens. They were ready to start their life by working. Neighboring villagers wondered about this. This village started developing like a model village. It became very helpful for experimenting in Oundh panchayat. The Maharaja reported all these details to Gandhiji and got his appreciation. Even today, the Swatantrapura and the big well dug there exist. The old person who is over 90 visits this place, recollects Bharatananda and his eyes become moist.

By adopting Gandhianism, Morris Freidman prepared a decentralized planning method to Oundh. He has prepared a permanent economic model as an experiment based on Dr. J. C. Kumarappa's theory. Land and workers are available in plenty in villages. Money as capital is less, it is the work which is the permanent foundation. Nature's gift is a never ending wealth. Money is artificial creation only for exchange. That is always uncertain in value. The system of deciding every thing measured by money is the root of exploitation. Because of this, one's work is getting undervalued. Science and technology have changed the value of civilization because of money. Freedman used to say that if human values have to be reinstated, Gandhiji's thoughts are lampposts for us.

Morris was very much attracted by spiritual attitude. He remained a bachelor lifelong. For him, the views of Sri Ramana Maharshi and J. Krishnamurthy were worth following. Service to the poor and downtrodden, selfless attitude, working all the time became his way of life. He was involved in the service of Tibetan destitutes for a long time. His principle was "Yogah Karmasu Kaushalam". He had very carefully developed the habit of independent thinking. He would never accept anything against his conscience. He would politely reject such offers.

In the evening of his life, Freedman lived in Bombay in a very ordinary house. Service of the poor and the downtrodden continued incessantly. Freedman came

in contact with a yogi by name Nisargadatta Maharaj who was in Bombay as a small trader and had become famous because of his spiritual powers. Freedman became his close associate by finding the success of this yogi.

After spending half of his life as an Indian citizen in Bombay, Morris Freedman died in Bombay on 9th March, 1976. His very close associates included Achyut Patwardhan, Rao Saheb Patwardhan and Appasaheb Pant. Nisargadatta Maharaj was near his bedside during his last days. Freedman has published a book called 'Nisargayoga'. He has also translated the books of Indian philosophy into Polish language. At the time of the struggle for independence, this moral support was very much.

After Freedman's death, speaking about him, Nisargadatta Maharaj said: "The root of fear with us is the desire for recognition. Whoever considers himself non-aligned to recognition hunger will be fearless. He will never be afraid of the death. He welcomes death with love. Such a martyr was Morris Freedman".

Fujiii Guruji

(Japan)

“Namyo-Ho-Range-Kyo-Ho” – This is the Buddha mantra chanted everyday in high tone before the daily prayer in Gandhi ashram. It is the echo of Bhagawan Buddha’s great saying. Since the beginning of Sevagram in Gandhi Kuteera in 1936, a Buddhist monk with his small musical instrument was rhythmically singing “Namyo-Ho-Range-Kyo-Ho”. With this, he would wake up people in the early morning. This sound was permanently echoing in the hearts of those who went to the ashram.

In 1933, as the guest of Seth Jammalal Bajaj, Gandhiji came and settled in Wardha. In the same year, in the month of October, Japan’s His Holiness Ni Chi Datsu Fujiii came. Fujiii’s first visit with Gandhiji was on October 4th of 1933. By then, Fujiii was a famous Buddhist monk involved in dissemination of world peace. He has constructed the peace pagodas in different parts of the world and was propagating the non-violence principles of Buddha. Fujiii had created a huge sanyasi cult by lighting the internal light of humans which surrendered to the trividh sanskar. Gandhiji naturally respected him. Fujiii after knowing about Gandhiji’s successful experiment of truth –non-violence, felt that the words of Buddha is shining with

new complexion in the land of Buddha. He bowed to Gandhiji with utmost respect and accepted Gandhiji as Lokaguru (world teacher). Gandhiji addressed Fujiii, who was sixteen years younger, as "Fujiii Guruji". Since then, he became famous as Fujiii Guruji. This Buddhist bhikshu became familiar as "Japanese Gandhi." **Spiritual Achiever.**

The birthplace of Fujiii Guruji is Sakanashi in Japan. Born in a middle class family on 6th August, 1885, this boy after graduating from Usuku Agricultural University was a spiritual achiever and at the age of 19, he became a Buddhist monk. The top most guru of Japanese Buddhists Mahabodhisattva Nichiren cult attracted him. This guru taught the mantra "Namyō-Wo-Range-Kyo-Ho". Yoshito was attracted by the saying that the gist of the Buddhist guru flourished in Japan would return to the birth place of Buddha, i.e, India. His desire to go to India became intense.

Yoshito who transformed as Nichidatsu Fujiii later studied deeply the eightfold path of Buddhism and by 1918, he was a well-known guru of peace. He toured China, Manchuria and Korea to propagate his cult. To help in peaceful agitations against war, hundreds of people became followers of Fujiii. They became bhikshus ready to renounce everything. Chanting "Namyō Ho" mantra and making sound with small drums, they went on establishing Buddha Mandirs in different places. The famous first stupa Niptonchan Myohoji was established at Tagosara near Maut Fujiii

mountain in Japan in 1942 by Fujiii Guruji. Later, as an inspiration of peace non-violence, to establish pagodas in different parts of the world, Fujiii went out from Japan and completed the work in several important places. He recollected the words of his guru Bodhisatva Nichiren and came to India.

Sankalpa Deeksha

On 16th January, 1931, Fujiii Guruji came to Calcutta on the 65th Nirvana day of his guru Nichiren with the message 'Rishko Ankoku' which means Renaissance of dharma for the sake of real peace. From there, he visited the Buddhist pilgrimages Ratnagiri, Bodh Gaya, Kushinar and for rejuvenation of Buddhist principles, he took the mahasankalp deeksha in 1932 in Rajgir Mandir of Bihar. With the help of the people, he established the first "Nipponjohn Myo Hoji" temple.

Gandhiji had just then been to the Round Table Conference in London and settled in Wardha. India was awakened by the non-violence freedom struggle triggered by salt satyagraha. The internal capacity of truth-non-violence in the hearts of the people had disseminated incessantly. This miracle was like the echo of Bhagawan Buddha's sayings, to Fujii. Immediately, he went to Wardha. In 1933 he met Gandhiji and immediately he became his follower. To follow the truth and non-violence by all religions, by studying their own religions, finding out the truth is the only way in Gandhiji's views. This gave Fujii a lot of inspiration. In his prayer, Gandhiji also chanted

in loud voice "Namyo-Ho-Renge-Kyo-Ho". Guruji had the confidence that through the prayers of all religions, new energies of world peace will emerge through Gandhian way and establish human values throughout the world. He decided to disseminate this message to every corner of the world.

Non-violence Lifestyle

Fujii guruji thought that the Indian spirituality is losing its energy sources due to the influx of foreign materialistic civilization. He discussed very seriously with Gandhiji and Vinobaji and confirmed himself that to rejuvenate one's atmashakti, satyagraha style of living is necessary to those following Buddhism also. He found even now Buddha's inspiration live in the hearts of Japanese. For him, "Atma deepobhava", Bhagavan Buddha's words was the foundation for the subject of sarvodaya. The material civilization has increased greediness, egoism and enmity leading people to become selfish. This is the path of destruction of bad elements. In this world of humans, the serene love should be flowing relentlessly. The war culture over the years between nations is destroying relationship. Fujii Guruji was attracted by Gandhiji's advice that all conflicts should be resolved through mutually non-violence means with the help of saint leaders. Later, till his last breath, he preached that. He taught the importance of non-violence to lakhs of his followers.

Disseminating Shanti cult

Fujii Guruji returned to Japan and started "Japan-India Sarvodaya Mitrata Samstha". He started publishing a paper entitled "Sarvodaya". He had contact with Navanalanda Mahavihara Samstha and involved himself in the history of Buddhism and teaching of philosophy. He developed communication between Indian and East Asian Buddhist philosophers. In 1974, Nalanda University honored Fujii Guruji with the award "Vidyavaridhi". He toured the length and breadth of the world several times and established shanti stupas. It was Fujii Guruji who inspired Jawaharlal Nehru the 2500th years celebrations of Bhagwan Buddha. Because of his inspiration and active help, beautiful pagodas were built in Rajgir, Bombay, Calcutta, Bhuvaneshwar, Darjeeling and Wardha in India. There are several Japanese Buddhist monks working relentlessly to disseminate the path of peace of sarvodaya.

1969 was the time of Gandhiji's centenary. An international peace workers seminar was organized in Delhi. Fujii came there with his hundreds of monks and disciples. Well-known peace crusader from England Sir Philip Noel-Baker, Horrace Alexander, Swamy Ranganathananda and many others appreciated and supported the Guruji's anti nuclear non-violence organizations agitations spreading throughout the world.

Model Way

In 1981, his holiness Guruji Fujii writing in a journal 'Buddhism and World Peace' an article "Responsibility of Religious Achievers" said as follows:

"Indian freedom struggle is the united activity based on non-violence energy sources. It is a non-violence experiment applied to the modern critical political situation. This is the only method of establishing peace to the international situation. Mahatma Gandhi used this non-violence path for the liberation of India and fought. He never fired even a single bullet. This is a historical, miraculous incident. An experiment which humans did not know was successful here. This is the devine path for the entire human race to live in peace. The path of non-violence preached by all religions is the lifeblood. One has to walk in the light of accomplishments of Gandhiji if one wants the human values do not deteriorate".

Janashakti Jagaran

Fujii Guruji said in the World Sarvodaya Sammelana in Sevagram of Wardha:

"In India, there are several Buddha Viharas, temples, spiritual centers. But those teachings have not gone deep in the lives of Indians. If I had not met Gandhiji, I would have confined to building Viharas and Stupas. Gandhiji has shown us how our consciousness of dharma should come out as applicable to the life in the present situation. I have seen thousands of

people are eager for forums of non-violence way of life wherever I go. Anti nuclear agitations, anti-war associations, international peace service associations, world brotherhood groups. Friendly seminars for all these, Mahatma Gandhi is an inspirational energy”.

The modern civilization created by science and technology because of its creation is becoming a prey by itself. There is no end for this fear until there is dependency on wars. Through science there will not be moral power. Fujii Guruji says that moral power is possible only through spiritual teachers like Buddha deva.

World Tour

Fujii Guruji, with the help of local people established peace pagodas in India and Japan, Nippouchen Myo Hoji pagodas in Washington, Los Angeles, San Francisco, Seattle, New England, Massachusettes, Pittsburg, New York and London in England, Milton canes, Freezens pagoda in Austria, Angeloniroso in Italy, Visti in Sweden, Nigeria, Sri Lanka and many places. He was involved in world tour and propagation of non-violence associations every year. Seminars on world peace, peoples agitations for peace, anti-war protests, religious conferences – Fujii Guruji involved in all such activities, lived his full life, completed 100 years and died on 9th January, 1985.

Worthy Life

When the Hiroshima-Nagasaki atom bomb explosion took the lives of one and a half lakh innocent Japanese, Fujii was worried and decided his peaceful agitation. He took the remains of Buddha from Pandit Nehru and highlighted the Buddha mandirs of Japan and India. On the day of his 100th birthday, construction of a huge pagoda in London had started. Its inauguration was done after his demise. The Shanti Pagoda started in 1983 completed with the help of the family of Jammalal Bajaj was inaugurated on 15th February, 1993 by the president of India Shankar Dayal Sharma. Thus, the internationally famous Fujii Guruji was awarded one of the top most awards Jawahar Lal Nehru Memorial International Award for Harmony in 1978. The centenarian Nichidatsu Fujii is among the Indian Rishi tradition and has become eternal.

Marjorie Sykes

(England)

Ms. Marjorie Sykes of the follower of Kwekar cult of Christianity came in 1925 and settled here in India. She was a service minded Gandhian. She has written a book entitled "Gandhiji's Prize of Struggle". Another disciple of Gandhiji was rich trader by name Sri Jehangir Patel who is the co-author. In the foreword, it is written like this:

"Like those who got the association of Gandhi which gave to the common man and woman a new and worthy purpose and new direction. We were also influenced by his close contact. Though difficult, we found a path of light and a glimpse of the aim. This path is Gandhian path. It is our belief that to India and human race, it is the only path which can provide future.

Marjorie's father Mr. Sykes who was the school teacher in Wakefield of Yorkshire in England, had participated in the war business because of his love for the country during the 1914 first world war. In those days, the young girl Marjorie was giving treatment to her mother who was ill. The father had returned after the war, became the headmaster of a school in the village. His family was in poverty. Marjorie thought

that the life experiences were foundations of education. She learnt while working at home. Naturally, later the life education of Gandhiji looked attractive.

While studying in new Home College in 1923, Jehangir Patel was also studying there. Marjo was getting scholarship. During that time, many Indian students were in Cambridge.

By then the swarajya agitation was very serious. Many boy and girl students were proudly saying that they had a great leader leading them with the message of freedom, equality and harmony. With the news bits of non violence war, Marjo came to know about Mahatma Gandhi. In his education at Cambridge, Marjorie Sykes had serious experience of religiousness, devotion to god and self realization and the discussions of Christian missionaries attracted Marjorie. But the inner meanings and messages of life hidden in Bible were not understood. From the book 'Every day Religion' by a Bishop, it was understood that Jesus was a model of a very special nature. Sykes has recollected that "as the book 'Unto the Last', this book made a strong effect in my life". Many thought provoking professors in Cambridge used to analyze that enmity among nations, war, hatredness and the attitude of revenge were against the preachings of Jesus. Marjorie thought about this seriously. What is the definition of non-violence in Christianity? How does Jesus's message apply to today's life? These questions were haunting her. She would discuss with the friends

of different religions and learn about the preachings. Though there were many Christian religious people who had studied the Indian cultural heritage seriously and respected, they felt pity about the audacity of the rulers and highhandedness on Indians. Gandhiji was one such saint who was experimenting in political, economic and social fields using non-violence, kindness and truthfulness of Jesus. Marjorie was highly inspired by this. She observed the experiments her father was doing in education. Her concept that children have to equip themselves with their natural curiosity, experience in nature, happiness in the work and play was becoming more stronger.

Marjorie Sykes thought that the field of education was the best area for achievement. What the Indian philosophers call anishkama Karma (work without expecting anything in return), the same was found in Christian preachings also. He studied with curiosity as to how Gandhiji has applied the concept of equality among all religions in his life. Gandhiji's words, "I will preach be a good Hindu for Hindu, be a good Christian for a Christian, good Muslim for a Muslim. I cannot preach that my religion is very great and if you get converted to my religion, you will get moksha. I am a Hindu. Because I studied the religious scriptures with due respects, I got inspiration to know more from my religion. All religions are man made. There will be mistakes in all religions. Religiousness is the divine duty of the followers of the religions."

In 1926, Marzo got a degree in education from Cambridge. She came in contact with several academicians of Asian and African continents. She wanted that in future, the good points of foreign culture should be digested and the roots of local culture should be preserved which should be the aim of the education system. Several Christian religious sects were establishing educational institutions in those continents. For a melodius music from piano, the black and white keys have to be together. Similarly, the civilization and future has to be built on the union of the west and the east. In 1928, she came to India as a teacher of Madras Bentink Womens High School.

In 1928, Gandhiji published his autobiography. Then he was 58 years old. By then, he had spent twenty years in South Africa and had returned to India in 1915. From the experiments of South Africa he had decided what should be his way of life. Satyagraha had become a way of his life. He had attracted people by saying that satyagraha was the right way for the liberation of India.

In the same year when Marjorie Sykes came to India, Symon Commission appointed by the British government came to India. This Commission was appointed to decide the autonomy to India. But not a single India was in the Commission. The entire country boycotted the Commission and opposed vehemently. In the non-cooperation agitation of 1922, Gandhiji was sentenced for six years rigorous imprisonment. But in

1924, he was released due to his ill health. Gandhiji had stopped all the political activities during those six years. Pained by violent activities in the country till the salt satyagraha he was involved in eighteen different constructive programmes of satyagraha. His main area of publicity was Khadi Gramodyog, Hindu Muslim unity and eradication of untouchability.

In 1922 an Indian Christian youth A.A. Paul in Madras was running an International Institute of Fellowship. Influenced by the speeches of Gandhiji, though the political war had occurred, this unit was working according to the philosophy that hating English was against non-violence. Many such friendly groups started in different parts of India and an all India unit was organized with the inspiration of Gandhiji in Sabarmati. One of the Marjorie's colleagues from Bentink School went to this meeting described the broadmindedness of Gandhiji. Immediately, he got in touch with Sri Rajagopalachari and visited the Khadi Centre in Salem district. By Rajaji's work and talks about eradication of untouchability and propaganda of Khadi, Marjorie understood clearly the path of Mahatma Gandhi. In the meanwhile, the young Jahangir Patel went to Sabarmati and met Gandhiji. This rich Parsi trader thought that Gandhiji's intention was limited. Because of the influence of Cambridge education, he was looking life in the eyes of the British. Gandhiji said: "My role is to serve humanity. I am born as an Indian and it is my first responsibility to be

good Indian. Through that, I would like to be a good citizen of human race. Similarly, I am born in Hindu religion. As a best follower of Hinduism, I would like to get qualified and with people of other religions and others, I would like to be in harmony without any inhibitions". Jahangir Patel was completely attracted by this. He has described this is the book written with Marjorie.

Marjorie Sykes was in contact with Mahila Seva Sanghas in Madras and started participating in the programmes of Gandhiji. In 1930, the country was getting ready for salt Satyagraha. The role of women in this was wonderful. Indian women had so much enthusiasm which they never had. They participated in the agitation and were ready to renounce everything for the liberation of the country. Among the teachers of Bentink School, there were followers of Gandhiji, Ravindranath Thakur and Rajaji. They had started several programmes about service to the nation. Love for one's country, international harmony, communal unity, equality were the thrust areas and girls were given education. Everyone used to participate in the cleaning activity and the school was kept clean. Marjorie Sykes gradually developed interest about the fundamental Indian inspiration behind all such activities. Ravindranath and Gandhiji were her gods. She was convinced that the education available in the motherland was the real one.

An incident which happened in 1934 made a serious impact on Marjorie. A Marathi Brahmin was converted into Christianity. His two daughters who had completed college education were Gandhians. The Brahmin community was harassing this family. The children did not agree to get converted. When they wrote to Gandhiji about their position, he replied like this:

“If your father thought that what he did was right, you need not worry. I congratulate you that you did not come in the way. If you can find internal peace and satisfaction in Hindu religion you have to surrender to Hindu religion. You should not come in the way of your father’s decision. Later, in those family, The Christian father and Hindu children lived together.

Gandhiji used to advice all the missionaries that for spiritual accomplishment, conversion is not necessary. Whoever cannot learn about his own religion, they cannot learn other religions also. He was arguing that for the sake of increasing numbers, converting people is not correct. Once Reverend Andrews asked Gandhiji: “What should I say when someone inspired by speech wants to become a Christian?” Straight came Gandhiji’s reply: “Ask him to study carefully the religious scriptures of his religion. Tell him that he will surely get *atmajnana*”.

Marjorie felt that this was a very relevant stand. He was convinced that the ego about the feeling that one’s religion is great is antireligious. Later, he joined

the Quaker sect and felt that living in harmony with people of all religions is religious life.

Once when Marjorie Sykes visited England she was introduced to Horrace Alexander of Quaker sect and a Gandhian. In 1927-28, he was with Gandhiji in India. For religious life, there is no other field. Gandhiji preached and practiced that even in very small matters in life, when the values spread and stand, that is religiousness. Alexander had accepted this wholeheartedly. The Quaker sect also was thinking on the same lines. There is godly treasure in humans. That is why it is possible for him to go above selfishness. Our self consciousness is the Eswara Shakti (the power of god). If one thinks that every human being is godly, then it is possible to love humans like Jesus. Therefore, non-violence is the great religiousness (parama dharma). These beliefs of Quaker sect was attracting them to Gandhiji's friends circle. When Gandhiji went to Round Table Conference, in the company of Horrace Alexander, Smt. Murial Lester, Agatha Harrison, he was staying in their centre in London's west end. With this Marjorie Sykes also became a member of Gandhi company.

In 1938. Quaker G. Wood was in Shantiniketan and a close follower of Ravindranath Gurudev Thaker had asked Mr. Wood that he wanted a Quaker group teacher to work in Shantiniketan. Immediately Marjorie Sykes made use of that opportunity and decided to go to Shantiniketan. He started from Madras and decided to

go through Gandhiji's Wardha ashram. The Sevagram ashram had just then come up. A school of education was started there. Experiments of Gandhiji's academic aspects were discussed there. Marjorie Sykes stayed there for some time and experienced herself different aspects of education for life.

Within few days, Marjorie Sykes happily entered the aura of the two top most personalities Mahatma Gandhi and Gurudev Rabindranath Tagore. Like the moon amidst the stars in the sky, Gandhiji used to be amidst the children. In spite of his busy work, he used to spend time with them. That scene was a new experience to Marjorie Sykes. "If I had not had the company of children and a sense of humor, I would have dead long back" Gandhiji used to say. the weight of the entire leadership of the country on the shoulder of Gandhiji looked very light. My school in the premises of the ashram was a symbol of model. Marjorie Sykes says in the book that the environment of that Sevagram where the so called untouchables and the upper castes were living in harmony like a family. The happy work culture of children, natural cleanliness, the intellect and skill coming out of work, the thrill of the experience of beauty, curiosity of learning all these included the education system there. Bapu said that his system of education meant undertaking the daily programmes after scientifically evaluating. For this, training of male and female teachers also was important. Educational experts were getting inspiration for newer

experiments. Bapu had understood that amidst nature, the man using his intellect for the peacefulness of all creatures in education is life. For Marjorie Sykes who had worked more than 20 years as teacher, the mind set of Gandhiji' and Ravindranath resulted as a new scientific experiment. The simplicity of the hospital, lifestyle of ashram, prayer meetings, cleanliness and beauty, enjoying happiness, scientific outlook, fearless experiments all attracted her. She used to discuss with Gandhiji openly and get her doubts cleared. Bapu said politely : "Please let me know if I am wrong, I will accept any honest opinion", Marjorie Sykes was stunned at Gandhiji's broadmindedness. She spent sometime in Sevagram, got experience and accepted a new position in Shantiniketan of Rabindranath. Shantiniketan showed her the path of life and its beauty which she was in search of .

Life in Shantiniketan, its environment, the personality of Gurudev, his love for humanity made Marjorie Sykes the worshipper of Indian culture. For Gandhiji's and Ravindra's experiments, the fundamentals were the same. For both of them, service to the poorest of the poor was main goal. Marjorie Sykes has quoted a poem from Gitanjali. Rabindranath Tagore writes about the god like this:

*"There you find near the man
who is tilling the land
See there, who makes way by
breaking the stones*

*He is there standing in sun or
rain all the time
The clothes he wears is full of dust".*

Another institution born like twins was Sriniketan. Self dependence and hard work was the thrust in the education of youth. Gandhiji once wrote: "Because of difference of opinion with Gurudev, I tried to find fault with him, but finally I wondered as I could not find any difference... It is clear that the work of both of us is complementary. Later Gandhiji compared Ravindra like Krishna who made Gopika women dance through his flute, and compared himself like Sri Rama who went to save Sita devi. Deenabandhu Andrews described that an artist and a satyagrahi are like two sides of a coin which Marjorie Sykes very happily accepted.

The well-known scholar Sri Gurudayal Mallik who came to Shantiniketan had accepted both Gandhiji and Ravindranath as his guru. He became close to Marjorie Sykes also. He had developed his life like the life of Santal tribals, very simple and artistic, saintlike. He was as transparent as alum. He had written on his wale from Ravindra's Gitanjali: "Oh God! please help me to offer myself!"

Marjorie Sykes was running around both the ashram Sevagram and Shantiniketan and developed close relationship. She earned the confidence of both gurus and identified herself the aim of her life. Her main area of work was education. She was attracted

by the "Nayi Taleem" (new education system) of Gandhiji. When she was in Shantiniketan, E.W. Aryanayakam of Ceylon was also a close disciple of Ravindranath. Aryanayakam who was an educationist and an intellectual was attracted by the educational system of Gandhiji. When he was in Shantiniketan, he married educationist Smt. Ashadevi. Ashadevi's father was Prof. Adhikari. This marriage between Ceyloney Bengalee took place in the presence of Gurudev. Marjorie Sykes got introduced to this couple. Later, on the invitation of Gandhiji, Aryanayakan and Ashadevi came and settled in the Sevagram as director of the experiments of Nayi taleem. Gandhiji also availed the services of Marjorie Sykes.

While in Sevagram, Marjorie Sykes experienced as to how one should be alert about even the minute aspects of life which Gandhiji taught. Then, Meera Bahen was not with Gandhiji. A letter had come from Romane Rola. He always wrote letters in French. Bapu requested Marjorie Sykes to translate the letter. She was very happy. She sat near the guru for the first time and with little fear, started translating the letter. In between, the ink in the pen exhausted. She was new there and as she did not know Hindi it became difficult for her to ask for a pen. She had to complete the last sentences with a pencil. The writing in the pencil was slightly dull. Gandhiji thanked her and said smilingly: "Why there is no ink here? Do you know how difficult it was for my eyes?" Marjorie Sykes thought that "at times it becomes difficult to withdraw from such situations".

In 1937, elections were held in British provinces and Congress has won with majority. Immediately, Gandhiji extended several constructive activities throughout the nation which were so far limited to only few centers. Governments were accepting the programmes of Khadi gramodyoga, eradication of untouchability, prohibition and fundamental education and laws enacted about them. Under the direction of Asha Devi and Aryanayakam, a complete graded education system from primary to higher education was ready. Education officers, head masters, people from private educational institutions came to Sevagram in groups and got training. Marjorie Sykes was experimenting the same training programmes in Chennai. Then the Chief Minister of Madras was C. Rajagopalachari. He was a model to others. Marjorie Sykes also came in contact with Rajaji. He visited his Khadi centre in Tiruchangur and started working. Later, in Shatiniketan Marjorie Sykes was actively participating in the huge programmes of schools in Bengal and Bihar. Ravindranath was also specially encouraging these activities. The Indian soldiers believed that complete rejuvenation of rural India was the real swaraj and they were preparing the foundation for constructive revolution.

In 1942-44 when Gandhiji was in prison, he was very seriously thinking of the total change in the national education system. He discussed with several educational experts and prepared a blue print of 'Naya

taleem'. Under the guidance of Dr. Zakir Hussain an expert committee was formed and the plan for 'Vardha Education System' was prepared. Marjorie Sykes Syx actively participated in all these activities and became an expert among other experts. She wrote about this extensively and popularized. Many working male and female teachers completely converted themselves to the principles of Gandhi's system of education.

Several volunteers in neighbouring villages started experimenting Gandhi's system of education. Among them Smt. Shantana Rulkar started a school for rural children. She became a valuable companion to Marjorie Syx. Her guideline was "start the subject with what the children know. Construction has to be done with the locally available material". Shanta was successful in many newer and newer experiments. Marjorie Sykes in her writings has given several examples. She says that the children of rural society conducted intelligently in cleanliness, self dependence, health, cooperation, agriculture and lessons on nature.

In 1944, Marjorie Sykes and Jehangir Patel were working together in Sevagram. As co-workers in Gandhimarg, both these Cambridge educated intelligents created a new field of work. Freedom, swaraj and cultural developments found new meanings. Human values of relationships became clear. Gandhiji was the central inspiring active personality. In the daily prayer meeting, Marjorie Sykes was singing one or the other famous Christian

devotional song. She would find out the close equality in principles between Quaker sect and Gandhians. In the ashram were Dr. Soundram Ramachandran. Sri Kanu Gandhi, Smt. Asha and Sri Manu Gandhi all in Gandhi family. Marjorie Sykes was a very close coworker with all of them. A beautiful environment, life of restraint, fragrance of love and friendship all developed the personality of Marjorie Sykes.

During that period, Marjorie Sykes was assigned the job of writing the biography of Deenabandhu C.F. Andrews. There was a bunch of letters written by Andrews in Sabarmati ashram. Gandhiji himself sent a letter to Sabarmati ashram Ahmedabad introducing Marjorie Sykes and to examine the letters and make them ready for her work. Marjorie Sykes had got the permission to look into the very secret letters. Gandhiji has taken her so much to his confidence. Once while writing to Andrews, Gandhiji said like this about himself: "I can promise and tell you that this Gandhi in his life never had any secret plans". This complete openness of Gandhiji was not liked by many politicians. Some considered honesty as a kind of political conspiracy, writes Marjorie Sykes. Bapu nowhere suspected anybody. He was so much open-minded even with someone termed as his enemy.

In 1940 before the death of Ravindra, when Gandhiji met him, Ravindra had said that "I am handing over Shantiniketan to you. I am breathing my last with the satisfaction that I am giving this responsibility to

the worthy person". Gandhiji also had accepted. So, in 1945 Marjorie Sykes was there in Shantiniketan. Gandhiji spoke with open mind with all the members of the ashram about the close relationships and similar type of ambitions of Gandhiji and Ravindranath. "The message of Gurudev is applicable to the entire mankind. He was the representative of the entire Indian community. He lived with the poor and the downtrodden. His path of work was the liberation of mankind. the work towards achieving his goal should be the last respects we pay him" said Gandhiji.

A lot of discussion took place about achieving social revolution. Gandhiji said:

"Achieving social revolution is difficult than political revolution. But, without social change, the future of India will not be happy. There is only one way for this. We should move studying the new society in our every step... Try and try again and again." This is the mantra. One should not feel defeated. One should also not think that people are useless. If people do not respond to us, it is our failure and not of the people".

Gandhiji was reiterating that the source of all creative change is the honest work of social workers. Service with love is the only fountain of energy of life. If there is no commitment in non-violence, this service becomes fruitless.

The flame of the second world war was spread over the country. The demand for freedom for India

was increasing tremendously. Finally, the war ended with the atom bomb explosion of Hiroshima. Those in power were encouraging division of the country and were unnecessarily lengthening the talks of independence. They tried to encash the war of non-violence. All discussions were failed. My Quit India Movement had exploded. During that time, Marjorie Sykes was in England. For writing the biography of C.F. Andrews, he was researching and met many friends. Many people of Quaker sect, some parliament members of labour party, institutions like India League were arguing for India. Supporting the public opinion, by explaining the honest and friendly purposes of Gandhiji, Marjorie Sykes said how Gandhiji wanted to help England also. By 1947, he came back to India. For the biography of Andrews Gandhiji wrote a brief foreword. In this four sentences which he wrote on 8-12-1947, he expressed his deep love and respects to Andrews. "Charlie Andrews's simplicity is like an infant. He is pure. His character is as pure as he was a man of shy nature. His biographers have taken too much trouble. For the story of gentleman like Andrews, there is no need for a foreword. That itself is its foreword." Horace Alexander came to Gandhiji and said that this foreword is too small, and requested to slightly lengthen it. On that day, as Gandhiji was observing silence, he wrote this in a pencil. "These are the words which came from the deep of my heart. It is not right to say more". There ended the matter.

The same foreword was printed. Marjorie Sykes reproduced the handwriting of Gandhiji by making a block and printed in the book.

In 1947, the days passed with talks of dividing the country. The hearts of lakhs of people were shaken with bloodshed and fire of jealousy. Thousands of innocent people were being killed. Gandhiji had not agreed for the call of dividing the country. As a member of the congress executive committee, Khan Abdul Gaffar Khan severely opposed the idea. But he was unsuccessful. Gandhiji was travelling from village to by putting off the flame of communal jealousy in Bihar. He had no interest in any of the high level political discussions. Jehangir Patel, a friend of Marjorie Sykes was unhappy and came to Bapu and asked: "How did this calamity happen? Gandhiji who was depressed said: "Jawaharlal, Vallabhai, Jinna and Mount Batten – these four great leaders decided themselves. They did not ask me, when I was in the tour of Bihar, they had accepted the decision. On that moment, I felt like, the work of my entire life was completely destroyed". Marjorie Sykes has written in his book.

There was disaster in Calcutta. Bloodshed environment, the flame of hatredness of revenge, inhuman murders in the midst of all these, Gandhiji was fighting by consoling Hindus and Muslims. There was a miracle because of this non-violent leader's great act. Mount Batten was taken aback by this incident. Gandhiji had single handedly shown the might of a

satyagrahi what a big army could not do in Punjab. on 15th August, 1947, on the day of our freedom, Gandhiji was away from the celebrations at Delhi by observing fasting for the care of the downtrodden. During that time, Marjorie Sykes was inspecting the schools started in Champaranya district of Bihar. From there, he came straight to Calcutta and met Gandhiji. Then Gandhiji has announced fast unto death to calm down the destructive revolt there. This unexpected incident had shaken the mind and heart of Marjorie Sykes. Gandhiji was using this weapon of fasting during acute circumstances. As Gandhiji was saying "I will not go fasting for simple reasons. No body should think that I will not be pained. It is through the inspiration of his almighty the Eshwara's power, I am able to take up fasting, my power in this is very limited". The fasting in Calcutta had a wonderful effect. Hundreds of people surrendered to this power of non-violence and handed over all their arms and ammunitions. Neighbours who were enemies hugged each other. Sri C. Rajagopalachari who was the Governor of Bengal actively worked in the process of compromise. Jawaharlal rushed from Delhi. Gandhi's power was glittering. Pyarelal in his book "The Miracle of Calcutta" has very beautifully described this.

Marjorie Sykes came to Madras from Calcutta and after completing all his responsibilities left to settle in Sevagram. She was working as a teacher of Nayi taleem school and an important member of Hindustani Ptolemy Sangha.

Gandhiji's broad heart, his responsive mind, respect towards honest opinion of others and as a great teacher, the lessons he was giving were invaluable contributions to the education system.

In 1946, when there was severe shortage of food, Gandhiji had suggested increased use of fish. As the people of many communities of seashore and banks of canals have accepted fish as their food, Gandhiji's opinion was to intensify its use. Traditional people opposed it. They said it would be violence. Gandhiji replied calmly: "Even in vegetarianism, there is an element of violence. Minimum violence is inevitable. But asking people who are eating fish not to eat fish is more violence. Forcing our opinion on others is deliberate violence. According to me non-vegetarian food is a sin. But non-vegetarians will not feel so. Merely following me without one's own conscience also will be cheating". Marjorie Sykes was overwhelmed by this generosity.

Being ready himself for sacrifice, like a soldier of non-violence, Gandhiji jumped into the fire of communal clash and finally sacrificed his life. Even during his last breath, he was chanting the almighty and has reached the heavenly abode. Marjorie Sykes felt that another Christ lived with us, brought us up with love and got crucified. "In his daily activities, the only power this great human being had was the moral and spiritual right of making the relationships of people who came in contact with him", wrote in

her book. "With patience and deep faith he would make the light of soul glow. In his path of search for truth, he would cleanse and lead people in the right path. His discipline gave a lot of confidence in god's power which let him and his society towards the moral development. The real power of the life is in the fountain of human sprituality. The man who is limited in his capacity has to awaken the power which is the top of his achievement".

After the Independence, Marjorie Sykes established her own ashram of non-violence system of education in Nilgiris of Tamil Nadu. In Tamil it was called "Amydi Agham" (House of Love). Every year, training was given there to hundreds of male and female teachers about Gandhiji's system of fundamental education. After sometime, the Quaker Christians living in India and several Gandhians joined together and started a 'Friends Colony'- a small village based on the lifestyle of Gandhians in Hoshangabad of Madhya Pradesh. Marjorie Sykes came and settled there. The octogenarian lady was working is the farm there. Towards the end, her health deteriorated. She went to England to relax. Marjorie Sykes who became an Indian among Indians and served Indians for sixty long years breathed her last in England on August 17, 1995. She is remembered as an invaluable diamond among the foreign associates of Gandhiji.

world wide Other Associates of Gandhiji

Meera Bahen

Mahatma Gandhi who was known as Bharata Bhagya Vidhata was a great personality who was in the minds of innumerable foreign peace loving intellectuals. The number of people from different corners of the world who sought his proximity was too much. All of them got inspiration from their own lives. For achieving the world peace, the contribution of these people is great. This peace loving group's moral support for the Indian freedom struggle is worth recollecting.

Ms. Madalene Slade in her autobiography entitled "The Spirits Pilgrimage" has narrated as above. In 1924, by knowing about Gandhiji through Raman Rola this British young lady who came to India was the daughter of Britains' senior naval officer Sir Edmond Slade. She completely adopted the Indian lifestyle, joined Sabarmati Ashram and was one among Gandhiji's close relatives. She rejected her: luxurious life, remained a spinster and became a social worker leading a simple village life. Gandhiji called this lady Meera Bahen. Gandhiji told her: "you are my daughter from today". Meera Bahen was celebrating that day as her second birth day. "My desire is fulfilled. Internal

pressure brought me here. Now I have come towards the bright sunshine and entered the difficult path of finding the truth. I thought that though this is a tough climbing, it is a very happy and beautiful path" she said this about herself.

Throughout her ninety years, she served India and the world and died in Vienna in 1982. She is remembered as the diamond of Gandhi family (Her detailed history is in the book "Nalku Gandhiwadigalu").

Deenabandhu C.F. Andrews

Gandhiji's very close friend C.F. Andrews is well known to Indians. This English saint who was influenced by Gandhiji was a missionary who came to Delhi's St. Stephen College as a professor. During the time of satyagraha in South Africa, Gopalakrishna Gokhale sent him for compromise. Andrews who knew about Gandhiji very happily became a true volunteer to help get justice in the violence against colour. He became one among the Gandhi family as an elder brother. He was known as a crusader of non-violence. After joining Thakur's Shantiniketan, Andrews was a golden bridge between Gandhiji and Gurudev Thakur.

C.F. Andrews who saw Jesus Christ in Bapu proposed the concept of satyagraha in a church in South Africa. He explained very clearly as to how the path of satyagraha is equal to the path of love of Jesus. During that time, when Gandhiji came to the prayer meeting,

he was not allowed to the meeting as he was not a white. Andrews writing about this incident regretted himself because an obedient follower of Christ was rejected to attend prayer meeting. Charlie Andrews stood as a supporter to Gandhiji in his struggle in South Africa and helped compromise. Then for 37 years, he stood as a moral power in India's freedom struggle. He was a familiar person in Shantiniketan, Sabarmati and Sevagram ashrams. When he died in 1941, in Calcutta Bapu said, "I have not found a better Christian than Charlie Andrews" (His life history has been published)*

Albert West

A coworker of Gandhiji in South Africa was Albert West of England. This educated youth was introduced to Gandhiji in a vegetarian restaurant. An expert in journalism and printing, West jumped actively into the social service activities of Gandhiji. He cooperated by reserving his printing press for Gandhiji's paper 'Indian Opinion'. In 1904, when there was an epidemic of plague, and when Gandhiji started serving in the black Africans, West stood for the service without any fear. He was very much attracted by Gandhiji's principles of life. When in the Phoenix ashram, West took an important decision, became an ashramite and joined the group of workers. Till the end, he was in social service and a Gandhian.

*Life histories of Deenabandhu Andrews and Meera Ben have already been published in Kannada.

Joseph Doke

Joseph Doke was another practitioner of non violence and Christian missionary who published the first life history of Mahatma Gandhi in 1912. Doke has considered Gandhiji as his greatest seer. He had observed Gandhiji's satyagraha in South Africa and his was of non-violence. Once in his struggle, when Gandhiji was seriously injured and fell unconscious on the road, Dock couple took Gandhiji to their house. Gandhiji became so much overwhelmed by the service he got from the Doke couple their relationship remained green till the end. The Christian devotional songs which Mr. Doke sang so melodiously were making Gandhiji still stronger and stronger in his path of non-violence and truthfulness. The book on life history of Gandhiji and his fundamental principles of satyagraha were appreciated by Maharshi Tolstoy. In an important letter written to Gandhiji, Tolstoy says, "This path of satyagraha is the hope for the mankind in future. Humans will realize this one day in future!"

Romen Rola

Another saint who was a close associate of Gandhiji was Nobel Prize winning French litterateur Romen Rola. The path of satyagraha led by Gandhiji had attracted her very much. From her spiritual achievement, she had the inspiration of great souls of India Ramakrishna, Vivekananda and Ravindranath Tagore. She wrote the life history of Mahatma Gandhi

in French language in 1924. People in Europe were longing for peace because of bloodshed and wars. Rola was a representative of such crores of people and struggled hard to make people realize the spiritual tradition of India. Her desire to visit India was never fulfilled. She became very close to Gurudev Thakur and Gandhiji by regularly corresponding with them. She would welcome C.F. Andrews, Meera Bahen, Dr. Kalidasanag and such other famous Gandhians and collect information about India. The letter correspondence she has done with Gandhiji has been published as a 1000-page big volume.

While returning from London after the Round Table Conference in 1931, Gandhiji got down at the naturally beautiful villa of Rola. That was an unforgettable, momentous meeting. Thrilled by the meeting, Rola wrote in her diary about her honorable guest like this : "That rare smiling face. His bald head drenched from the raindrops. When he warmly gave a hug that wet head touched smoothly my cheek. I was so much excited. It recollected the meeting of St. Francis and St. Dominik.

Meera Bahen for the first time heard Gandhiji's name from Rola. In 1924, when she met this rich English young lady in Switzerland, she asked: "Rola, have you heard the name of a person called Gandhi? He is a modern Jesus Christ". Madaline Slade who was in search of a guru was immediately attracted towards Gandhi.

Other Relatives

Those attracted by the influence of Gandhiji during his London visit and who transformed themselves to the path of non-violence, are many. In a colony of poor people there, the people of Quacker sect were running a centre in West End. Gandhiji was staying as a guest of Murial Lester, Chief of that centre, in 1931. Instead of staying in luxurious guest houses of British government, Gandhiji opted to stay with people like supporters of freedom struggle, close to poor etc. During such occasions several Englishmen became his friends. Murial Lester came to India several times and undertook several social services. Similarly, Agatha Harrison, Horace Alexander, Ronald Rynolds and several others were Mahatma Gandhi's friends. Because of Gandhi's strong wave, British government was very angry on him. But he had won the hearts of many Britishers in their own land. When Gandhiji was in London, the film actor Charlie Chaplin heard about this half naked wonderful man and was astonished. He was curious as to why Gandhiji was against mechanized civilization. Chaplin was worried about inhuman behavior, neglect about poor people and mentality of extracting work from them like machines. He came straight to Mahatma Gandhi and discussed. His principles, logic, love and compassions were

unparalleled. Later, the film 'Modern Times' a comedy film produced by Chaplin, successfully exhibited how the modern civilization has made man into machines. That film was popular even in the nineties. It was popular as a film propagating Gandhi's path. The meeting of Gandhiji and Chaplin was a great momentum. This left a permanent impression on the mind of Charlie Chaplin.

There were several Americans in the family of Gandhiji. The well-known missionary Rev. Hails Homes wrote the life history of Gandhiji in the thirties. Even today, this book is read by many people. Richard Greg, an economist who studied deeply the revolutionary economic policies of Gandhiji has successfully justified the economics of Khadi and written several books. He was in the ashram, led a simple life, wore khadi till the end and was a supporter of Gandhians. Greg has explained in simple words the features of a non-violence society. His books were published by Navjeevan Prakashan. 'A Discipline for Non-violence', 'Economics of Khadi', 'Which Way Lies Hope', 'Power of Non-Violence'. His last book "A Compass for Civilization" is a valuable volume on civilization. This volume justified the concept of Gandhiji that for the survival of humanity, the outlook of life should change. Greg proposed till his last breath that unless the Christian world makes honest effort to be in line with the preachings of Jesus Christ, there will be no world peace.

Reverend Ralf Rich and Khaitan, who came from America, settled in India and involved themselves in the constructive works of Gandhiji and were well known to Bangaloreans. The person who came as a Christian missionary has become a coordinator of all dharmas and a social worker who was one of the founders of a Gurukulashrama in Kengeri in 1937. He was busy in rural reconstruction work staying in a village along with his wife who was a doctor. He was serving in Deena Seva Sangha, Bangalore. Gandhi Pathashala for Harijan boys and in many orphanages. Post independence, he co operated with Gandhi rural institutions and Kallu Patti ashrams of Kumarappa is Tamil Nadu. Finally in the end he established his own service centre (Seva Kendra) is Batlagundu village near Kodaikanal. He was participating in sarvodaya agitations and lived as a poor among the poor people. He participated actively in Bhoodan and Gramadan padayatras very actively. He was also the president of All India Sarvodaya Conference. Another disciple of Gandhiji was Ms. Catheline Hillman born in Germany. Grown up in England who came and settled in India as a teacher. She was known in the Gandhiji's circle of people as Sarala Devi who became a teacher in the Sevagram ashram. She established Lakshmi Ashram in Kausani, the foothills of Himalaya in 1942 and worked for forty years in the service of rural women and children of tribal areas. Sarala Devi inspired 'Chipko' agitation protesting against destroying forest environment.

She was touring the country by supporting the stree shakti awareness campaign started by Acharya Vinoba Bhave, as his close associate. This service minded lady toured several months in Karnataka and gave them strength. In 1980, When she died, the Gandhians lost a motherly power.

Leonardo da Vasta of France known as Shanti Das was a Gandhian even amidst the atomic energy civilization. He formulated his experiments of life as a Gandhian. He started a new institution by name 'Arc' near Paris for implementing simple life concept. The objectives of Arc was, agriculture and rural industries for self sustaining. A society of non-violence and harmony of all religions was also the objective of this institution. Gandhiji was the inspiration to Shanti Das. He visited India and stayed in the ashrams of Gandhiji several times. 'Arc' is even today a field of experiment and has attracted several foreigners. It is like a pilgrimage for those supporting a non-violence based society.

Another Gandhian was Diano Dolbi who was settled in Sicily and worked throughout his life for the social upliftment of poor fishermen. Dolbi was very active and a forerunner in anti-war agitations, agitations of labourers and those suffering because of the poverty as a result of industrial revolution, agitation against prohibition of nuclear arms and others. He was the recipient of international prize awarded by Jammalal Bajaj Trust for promoting Gandhian ideals.

The well known historian of England Arnold Toynbee says that the Gandhian values are invaluable contributions to the future human history. The world famous thinkers have been asserting from those days till today that Gandhiji unlocked the path of achieving world peace by preventing the demonly influences of atomic power and involving humans in the path of humanity. Many foreigners attracted to Gandhiji's experiments of truth who have written extensively include Dr. Kagava of Japan, Pearl Buck of England, Scientist Haldane, Gunnar Mirdal of Sweden, Martin Luther King, the Negro leader, Biyard Ruspín, Phillip Nod Baker of England etc. This cluster of world peace innovators has widely publicised the Gandhian principles. Gandhiji since 1915 has occupied the emotional spheres of one and all and created a new horizon of thinking for the world.

Though he did not meet him personally, the atomic researcher Albert Einstein sent a message to Gandhiji on his 70th birth day in 1939. That is an unforgettable appreciation by scientist par excellence to the researcher of human soul. His words of guiding people for all ages are as follows:

"He is a leader without any external authority or power; of a politician who won only through the power his personal influence without any help of technical apparatus; a soldier who was successful by constantly rejecting the fist of authority; an obedient thinker; Mahatma Gandhi who thought with firm

determination; a leader who is spending all his energy for the upliftment and reforming of his people. As a simple and common man, he fought against the European atrocities and stood on top of all is Mahatma Gandhi”.

“It may be difficult for the coming generation to believe that there lived a brave man on this earth”.

The tradition of thinkers of Gandhian movement is increasing even today. While the world is marching ahead with modern scientific achievements, it is destroying the internal peace of humans. At this juncture, the Gandhian ideologies and philosophies are springing like rays of hope.

In 1942, during Quit India Movement, England’s newspaper “Manchester Guardian” carried an article under the heading “Tomorrow’s World” by Gandhiji, which is quite famous. Some sentences are as follows: “..... As I could see, for the coming society, violence could be the foundation. It has to happen. That is the first rule. From the same rule, all other good things may flow. So, that is the first rule. The second rule, I believe, is equal distribution for all. This rule is making available the required facility to live peacefully....

... By quitting one’s crooked selfish life, by looking the world as one, persons have taken the path of welfare of the people. Such a transformation has taken

*Albert Eistein - Ideas and Opinions, Rupa Publication, P. 77-78.

place. If such transformation is possible and it could happen in an individual, it could also happen in the entire society. In tomorrow's world, there will be no poverty, no war, no bloodshed..... Finally, with all benevolence, the humanity may completely surrender to the God and to the lively rule of the almighty."

(Harijan, August 16, 1942.)

Incidents in Gandhi's Life

Birth at Porbandar	02.10.1869
Marriage with Kasturba	1881
Completed Matriculation	1887
Traveled to England for Education	1888
Admit as Baristar	1891
Return to India from England	1891
Travel to South Africa by Ship	1893
Travel around India	1896 - 1901
Took leadership of Indian Ambulance in Boyar war and Julu rebellion	1899-1906
Participated in Indian National Congress Meet	1901
Started Indian Opinion News paper	1903
Established Phoenix Ashrama	1904
Took a vow of Celibacy	1906
Travelled to England	1906-1909
First imprisonment in South Africa	1908
Established Tolstoy Ashrama	1910
Historic Satyagraha in South Africa	1913
Return to India	1915
Established Sabarmati Ashrama	1915
Movement opposing tax in Kheda	1918
Jallianwala Bagh Massacre	1919
Starts Young India and Navajeevan papers	1919
Non Co-operation Movement	1921
First imprisonment in India	1922

Travel to propagate Khadi	1927
Salt & Dandi March	1930
Visit to Europe and Round Table Conference	1931
Established Sevagrama Ashrama	1933
Collected funds for Harijan service	1933
Started Harijan Weekly	1933
Started Naya Talim Education System	1937
Begin Quit India Movement	1942
Prison Life in Aga Khan Palace	1942-44
Assassination of Mahatma Gandhi	30-01-1948

ಕರ್ನಾಟಕ ಗಾಂಧಿ ಸ್ಮಾರಕ ನಿಧಿಯ ಪ್ರಕಟಣೆಗಳು

1.	ಆರೋಗ್ಯ ರಹಸ್ಯ	10-00
2.	ಕರ್ನಾಟಕದಲ್ಲಿ ಗಾಂಧೀ	5-00
3.	ರಾಮನಾಮ	6-00
4.	ಗಾಂಧೀ ಬಳಗದ ವಿದೇಶೀಯರು	40-00
5.	ಆರೋಗ್ಯ	8-00
6.	ಪ್ರಾರ್ಥನೆ	40-00
7.	ಸತ್ಯಾಗ್ರಹ	8-00
8.	ಮಹಿಳೆಯರಿಗಾಗಿ	8-00
9.	ಪಂಚಾಯತ್ ರಾಜ್	12-00
10.	ಆದರ್ಶಗಳು	12-00
11.	ನಮ್ಮ ಗಾಂಧೀ ತಾತ	22-00
12.	ಜೀವನಗರಿಯಲ್ಲಿ ಗಾಂಧೀ ಧ್ವನಿ	2-00
13.	ನಮ್ಮ ಗಾಂಧೀ ತಾತ	15-00
14.	ಹೋರಾಟ ಶ್ರೀ	40-00
15.	ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ ಅವರ ಜೀವನ ಮೈಲಿಗಲ್ಲುಗಳು	3-00
16.	ಗಾಂಧೀಜಿ ಜೀವನ ಚರಿತ್ರೆ	25-00
17.	ಕುವೆಂಪು ಕಂಡ ಗಾಂಧೀ	25-00
18.	ಉಪ್ಪಿನ ಸತ್ಯಾಗ್ರಹ	5-00
19.	ಹಿಂದ್ ಸ್ವರಾಜ್	50-00
20.	ಗಾಂಧೀ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ಜೀವನ	25-00
21.	ನನ್ನ ಕನಸಿನ ಭಾರತ	30-00
22.	ಹಿಂದೂ ಧರ್ಮ	25-00
23.	ಮಹಿಳೆಯರು	63-00
24.	ಸ್ವಾತಂತ್ರ್ಯ	42-00

25. ಅಸ್ಪೃಶ್ಯತೆ	45-00
26. ಒಳ್ಳೆಯ ಜೀವನ	60-00
27. ಗಾಂಧೀ ಮತ್ತು ಕರ್ನಾಟಕ	200-00
28. ಸತ್ಯ	38-00
29. ವಿದ್ಯಾರ್ಥಿಗಳಿಗಾಗಿ	30-00
30. ಸರ್ವೋದಯ	30-00
31. ಖಾದಿ ಗ್ರಾಮೋದ್ಯೋಗ	58-00
32. ನನ್ನ ಬಾಲ್ಯದ ನೆನಪುಗಳು	52-00
33. ಗ್ರಾಮರಾಜ್ಯ ಆಡಳಿತ	5-00
34. ನನ್ನ ಕನಸಿನ ಸ್ವರಾಜ್ಯ	42-00
35. ಹಾಸ್ಯ ಮತ್ತು ಗಾಂಧೀ	44-00
36. ನನ್ನ ಆದರ್ಶಗ್ರಾಮ	5-00
37. ಮಹಾತ್ಮ ಗಾಂಧೀ ವಿಚಾರಗಳು ಹಾಗೂ ವ್ಯವಸ್ಥಾಪನ ಪದ್ಧತಿ	48-00
38. ಸತ್ಯಾಗ್ರಹಿ	40-00
39. ಗ್ರಾಮದಾನ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ	25-00
40. ಗಾಂಧೀಜಿಯವರ ಪ್ರಾತಃ ಸಾಯಂ ಪ್ರಾರ್ಥನೆ ಮತ್ತು ಭಜನೆ	
41. ಉಪ್ಪಿನ ಸತ್ಯಾಗ್ರಹ ಮತ್ತು ಮೈಲಾರ ಮಹಾದೇವ	5-00
42. ಸತ್ಯಾಗ್ರಹ	5-00
43. ಹಿಂದ್ ಸ್ವರಾಜ್	5-00
44. ಆರೋಗ್ಯ	5-00
45. ಮಹಾತ್ಮ ಗಾಂಧಿ ಪ್ರಸ್ತುತತೆ	10-00
46. ಬಹುರೂಪಿ ಗಾಂಧಿ	35-00
47. ನಂದಿ ಗಿರಿಧಾಮದಲ್ಲಿ ಮಹಾತ್ಮ ಗಾಂಧಿ	30-00
48. ಕೃತಯುಗಿ ವಿನೋಬಾ ಭಾವೆ	15-00
49. ಮೋಹನ ತರಂಗ	40-00

50. ನಮ್ಮ ಗಾಂಧಿ ತಾತ	22-00
51. ಗೀತಾ ಪ್ರವಚನ	80-00
52. ಜೆ.ಪಿ. ಜೀವನ ಹಾದಿ	45-00
53. ಗಣ್ಯರು ಕಂಡಂತೆ ಗಾಂಧಿ	20.0
54. ಗೀತಾಮಾತೆ	80.00
55. ಲೋಕ ಚಿಂತಕರು	145.00
56. ಕರ್ನಾಟಕದ ಕಸ್ತೂರ್‌ಬಾ ಯಶೋಧರಮ್ಮ ದಾಸಪ್ಪ	38.00
57. ಮಹದೇವ ದೇಸಾಯಿ	63.00
58. ಸಮಾಜವಾದ : ಗಾಂಧೀ ದೃಷ್ಟಿಕೋನ	15.00
59. ಮಹಾತ್ಮ ಗಾಂಧಿ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ರಾಜಕಾರಣ	28.00
60. ಗಾಂಧೀ ಬಳಗದ ವಿದೇಶೀಯರು	89.00
61. ಮಹಾತ್ಮ ಗಾಂಧೀ ಮತ್ತು ಸ್ವಚ್ಛ ಭಾರತ	33.00
62. ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ ಅವರ ಶೈಕ್ಷಣಿಕ ಸಿದ್ಧಾಂತ	80.00
63. ಹುಕ್ಕೇರಿಕರ ರಾಮರಾಯರು	110.00
64. ಮಹಿಳೆಯರು	63.00
65. ನನ್ನ ಬಾಲ್ಯದ ನೆನಪುಗಳು	52.00
66. Temple & Mosque	10-00
67. Rastrapita Mahatma Gandhi	25-00
68. Swarajya of My Dreams	5-00
69. Gandhi My Grand Father	5-00
70. Grand Pa Gandhi	5-00
71. Relevance of Gandhi	20-00
72. Vinoba Sage of the Age	20.00
73. Kasturba	33.00

The places Gandhiji visited in Karnataka

● Bangalore	08-05-1915
● Belgaum	27- 04-1916 to 1-5-1916
● Bijapur (Vijayapura)	05-05-1918 to 06-05-1918
● Kasargod	19-08-1920
● Mangalore	20-08-1920
● Bangalore	21-08-1920
● Nippani, Chikkodi, Hukkeri Sankeswar, Belgaum	08-11-1920
● Belgaum,Shahapur, Khanapur Nandagada, Halyala	09-11-1920
● Dharwad	10-11-1920
● Hubli, Gadag	11-11-1920
● Sangli	12-11-1920
● Bagalkot	27-05-1921
● Bijapura,Sollapur	28-05-1921
● Bellari	30-09-1921
● Belgaum	21-12-1924 to 30-12-1924
● Gulbarga	22-02-1927 to 23-02-1927
● Nippani	27-03-1927 to 31-03-1927
● Belgaum	01-04-1927 18-04-1927 to 19-04-1927

● Bangalore	06-06-1927 to 13-07-1927
● Tumkur	14-07-1927
● Tumkur, Madhugiri	15-07-1927
● Tumkur	16-07-1927
● Bangalore	17-07-1927
● Bangalore	18-07-1927
● Mysore	19-07-1927 to 21-07-1927
● Krishnasagar, Yadatore Srirangaptna, Dariyadoulath	22-07-1927
● Mysore	23-07-1927
● Bangalore	24-07-1927 to 30-07-1927
● Klosspet (Ramanagara)	31-07-1927
● Kanakhalli (Kanakapura) Bangalore	01-08-1927
● Arasikere, Hassan	02-08-1927
● Hassan	03-08-1927
● Hassan, Holenarasipur	04-08-1927
● Bangalore	05-08-1927 to 11-08-1927
● Davanagere	12-08-1927
● Harihara, Honnali Malebennuru	13-08-1927
● Shimoga	14-08-1927 to 15-08-1927

● Ayanuru, Kumsi, Sagar Shimoga	16-08-1927
● Shimoga, Thirthahalli Mandagadde, Rajanuru	17-08-1927
● Bhadravathi, Tarikere Birur, Kadur	18-08-1927
● Chikkamagaluru	19-08-1927
● Belur, Halebidu	20-08-1927
● Arasikere, Tiptur	21-08-1927
● Bangalore	22-08-1927
● Hosur, Sulagiri, Krishnagiri	24-08-1927
● Bangalore	25-08-1927 to 30-08-1927
● Hindupur, Vidhuraswattha Gowribidanuru Doddaballapura, Tumkur Tyamagondlu, Nelamangala Bangalore, Mysore	04-01-1934
● Tagaduru, Badanawala Nanjanagudu, Mysore	05 -01-1934
● Mandya, Chennapatna Ramanagara	06-01-1934
● Kanakapura, Bided, Kenner Bangalore	07-01-1934 to 09-01-1934
● Ponnampete, Hudikeri	22-02-1934
● Virajapete, Belluru	23-02-1934
● Somavarapet	23-02-1934

- Gundukatti, Madikere 24-02-1934
Sampaje, Sulya, Puttur
Uppinangadi, Vittalagabba
Kalladka, Pane, Mangalore
Bantwala
- Mangalore, Mangalore 25-02-1934
Gurupur, Bajpe, Yakkuru
Kateelu, Kinnagoli, Mukli
Padubidri, Katapadi, Gurupuru
Udyavara, Udupi, Brahmavara
Siddapura
- Kundapura 26-02-1934
- Kundapura, Bhatkal 27-02-1934
Honnavara, Karavara
- Karavara, Kumata, Ankola 28-02-1934
Chandiya, Sirsi
- Sirsi, Siddapura 01-03-1934
Dasanakoppa, Isaluru
Ekambi, Aluru
Byadagi, Motebennuru
- Haveri, Ranebennuru 02-03-1934
Harihara, Davangere
Harapanahalli, Kotturu
Kudligi, Duggavathi
Kanivehalli, Sonduru
- Sonduru, Bellari, Hosapet 03-03-1934
Bhanapura, Gadag
Jakkali, Hubli

● Hubli, Dharwad Amminabhavi, Hireullageri Bailahongala, Uppina Betageri, Soundatti Sampangav, Hosur, Belgaum	04-03-1934
● Belgaum	05-03-1934
● Belgaum	06-03-1934
● Belgaum, Yamakanmaradi Hukkeri, Gokak, Sankeswara Navalihala, Chikkodi, Ankali	07-03-1934
● Shedabala, Banahatti, Athani Bijapura, Tikota, Toravi, Ilakal	08-03-1934
● Nandi hills	10-05-1936 to 30-05-1936
● Chikkaballapur, Shidlagatta Chintamani, Kolar Bangarapete, KGF	31-05-1936
● Bangalore	01-06-1936 to 12-06-1936
● Hudali of Belgaum	16-04-1937 to 21-04-1937

ಏಕಾದಶ ವ್ರತಗಳು

ಸತ್ಯ	Truth
ಅಹಿಂಸೆ	Ahimsa or Love
ಅಸ್ತೇಯ (ಕದಿಯದಿರುವುದು)	Non-Stealing
ಬ್ರಹ್ಮಚರ್ಯ	Brahmacharya or Chastity
ಅಸಂಗ್ರಹ (ಅಪರಿಗ್ರಹ)	Non-Possession
ಶರೀರ ಶ್ರಮ	Physical Labour
ಅಸ್ವಾದ (ನಾಲಿಗೆ ಚಪಲ)	Control on the Palate
ಸರ್ವತ್ರ ಭಯವರ್ಜನ (ಅಭಯ)	Fearlessness
ಸರ್ವಧರ್ಮ ಸಮಾನತ್ವ	Equality of Religion
ಸ್ವದೇಶಿ	Swadeshi
ಸ್ಪರ್ಶ ಭಾವನೆ (ಅಸ್ಪೃಶ್ಯತಾ ನಿವಾರಣೆ)	Removal of Untouchability

ಏಳು ಸಾಮಾಜಿಕ ಪಾತಕಗಳು Seven Social Sins

ತತ್ವರಹಿತ ರಾಜಕಾರಣ	Politics without Principles
ದುಡಿಮೆ ಇಲ್ಲದ ಸಂಪತ್ತು	Wealth without Work
ಆತ್ಮಸಾಕ್ಷಿ ಇಲ್ಲದ ಸಂತೋಷ	Pleasure without Conscience
ಚಾರಿತ್ರ್ಯವಿಲ್ಲದ ಶಿಕ್ಷಣ	Education without Character
ನೀತಿ ಇಲ್ಲದ ವ್ಯಾಪಾರ	Commerce without Morality
ಮಾನವೀಯತೆ ಇಲ್ಲದ ವಿಜ್ಞಾನ	Science without Humanity
ತ್ಯಾಗ ಇಲ್ಲದ ಪೂಜೆ	Worship without Sacrifice

— ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ

ಹದಿನೆಂಟು ರಚನಾತ್ಮಕ ಕಾರ್ಯಗಳು
18 CONSTRUCTIVE PROGRAMMES

ಮತೀಯ ಐಕ್ಯತೆ	Communal Unity
ಅಸ್ಪೃಶ್ಯತಾ ನಿವಾರಣೆ	Removal of Untouchability
ಪಾನನಿರೋಧ	Prohibition
ಖಾದಿ	Khadi
ಇತರೆ ಗ್ರಾಮೋದ್ಯೋಗ	Other village industries
ಗ್ರಾಮ ನೈರ್ಮಲ್ಯ	Village Sanitation
ಮೂಲ ಶಿಕ್ಷಣ	Basic Education
ವಯಸ್ಕರ ಶಿಕ್ಷಣ	Adult Education
ಮಹಿಳಾ ಸಬಲೀಕರಣ	Women Empowerment
ಆರೋಗ್ಯ ಮತ್ತು ಶುಚಿತ್ವ ಶಿಕ್ಷಣ	Hygiene & Health Education
ಪ್ರಾದೇಶಿಕ ಭಾಷೆ	Provincial Languages
ರಾಷ್ಟ್ರಭಾಷೆ	National Language
ಆರ್ಥಿಕ ಸಮಾನತೆ	Economic Equality
ರೈತರ ಸಬಲೀಕರಣ	Empowerment of Farmers
ಕಾರ್ಮಿಕರ ಸಬಲೀಕರಣ	Empowerment of Labourers
ಆದಿವಾಸಿ ಸಬಲೀಕರಣ	Tribal Empowerment
ಕುಷ್ಠರೋಗ ನಿರ್ಮೂಲನೆ	Cure of Leprosy
ವಿದ್ಯಾರ್ಥಿ	Students

While writing the book, "Mahatma Gandhi and his Foreign Associates", Sri K.S. Narayanaswamy wrote about Satyagraha, the life and experiments, of Gandhiji transformation of the lives of foreign brethren who participated in it, inspired everyone, and he would dedicate this book to the Kannadigas (originally written in Kannada) with a hope that this association would gigantically to grow to be an ideal global society.

Dr. Wooday P. Krishna

The foreign associates of Gandhiji, more importantly the women, who were attracted to Gandhiji's principles and simplicity gave up there personal interest and settled in India to serve Indians. In the history of India this is a period to be written in golden letters.

Inidra Krishnappa

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